

# THE PRAISE OF A GODLY WOMAN.

A Sermon preached at the Solemne Funeral of the Right Honourable Ladie, the Ladie FRANCES ROBERTS, at *Lanbide-rock-Church* in *Cornwall*, the tenth of August, 1626.

By

HANNIBALL GAMON, Minister of the word of God, at *St. Maugan* in the same Countie.

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*1 Cor. 4. 5.*

Therefore judge nothing before the time, vntill the Lord come, who will bring to light the hidden things of darknesse, and will manifest the counsells of the hearts, and then shall every man haue praise of God.

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*Galat. 3. 28.*

Neither Jew nor Greeke,  
There is Neither Bond nor Free,  
Neither Male nor Female, for yee are all one in Christ Iesus.

---

St. Hierom. Eustoch.

— *In seruitute Christi nequaquam Differentia sexuum valet, sed mensium.*

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Idem ad Principiam.

*Nec facio ullam inter Sanctas Feminas Differentiam, quod Nonnulli inter Sanctos Viros & Ecclesiarum Principes, simile facere consueverunt.*

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E

L. P. Johnson 1912.



TO THE TRVLY  
NOBLE Iohn ROBERTS,  
Son and Heire to the Right Ho-  
nourable RICHARD Lord ROBERTS  
of Truro: the Vnualuable Riches of  
sincere Grace here, and of Eter-  
nall Glory hereafter.

HONOURABLE SIR,

Lthough it bee true  
( which a worthy  
Diuine <sup>a</sup> obserueth )  
that formall Hypo-  
crites are heartned  
and hardned in their  
lewd courses & falle  
conceits of happi-  
ness, when they heare more infamous Sin-  
ners than themselues, gloriously and flatte-  
ringly commended at their Deaths ; yet we



<sup>a</sup> Mr. Bolton Disc.  
of true Happi-  
ness, p. 61.

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need not fear any such bad effect by the Funerall-commendation of Gods true Saints; because the publike Testimonicie of their iust Praises doth not onely make the wicked more inexcusable, and the Glory of Gods Graces shinc farre brighter to Posterite; but also enkindleth in the hearts of the godly a greater fire of Zeale for imitation. These are some of the Ends, why it hath euer been and is still an vnreproueable Custome in Gods Church, that the Godly

<sup>b</sup> Psalm. 37. 37.  
<sup>a</sup> Deut. 34. 7, 10, 11.  
<sup>c</sup> 12. Hebr. 3. 2. &  
<sup>d</sup> 11. cap.  
<sup>e</sup> 2 Chron. 32. 33.  
<sup>f</sup> \* S. Ambr. tom. 3.  
<sup>g</sup> " Greg. Nazian.

Marked <sup>b</sup> and Honour'd <sup>c</sup> at their Deaths, as *Hezekiah* was by all *Iudah* & *Ierusalem*: *Valentinean*, *Satyrus* and *Theodosius*

by Saint *Ambrose* <sup>f</sup>: *Basil*, *Gregory* and *Gorgonia* by *Nazianzen* <sup>g</sup>: *Nepotian*, *Paula* and <sup>h</sup> *Orat.* <sup>i</sup> <sup>j</sup> *Marcella* by S. *Ierom* <sup>k</sup>. Had not their Holy Liues and Happie Deaths beene published by such vnpartiall Pens, wee should haue bin ignorant now of many excellent Courses of sanctified Men and Women, of many comfortable workings of the Holy Ghost in them, and should haue wanted many inflaming Motiues to follow their religious steps. Vpon this consideration I was bold to commend vnto Gods people the more than

<sup>†</sup> S. Ierom.

<sup>l</sup> Heliol.  
<sup>m</sup> Euſtach.  
<sup>n</sup> Princip.  
<sup>o</sup> Ocean.

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than Ordinary passages of your Honourable Mothers Holy Lite and Death: wherein I haue as a Christian spoken the truth of a Christian, that is, (as Saint *Ierom*<sup>d</sup> protesteth in a like case) made a true Narration; not a Vain-glorious Panegyrick. Let Poets and Oratours praise those women, which *Poppea*-like<sup>e</sup>, are graced with all other things sauing a Gracious Heart: Let them commend their Wit, Wealth, Beautie, Nobilitie, and other Gifts of Fortune (as they call them) in stead of Vertues<sup>f</sup>. Wee the Ministers of Christ, and Stewards of the Mysteries of God, must adorne none with the Honourable Attributes of Heauenly Praise; but such as are truly beautified, enriched, and ennobled with the Purity and Power of Gods Fearé in their Humble Soules<sup>g</sup>. This praise the Lord will Prosper<sup>h</sup>, which is uttered in that *Wisdom*<sup>h</sup>, whereof the *Feare of the Lord is the beginning*. But for the Saints themselues: I dare say with Saint *Augustine*<sup>i</sup>, that they desire more the Imitation, than the Commendati-

*am defuncta, quantum te dixit etiam dissimilem vina;* but also because her Husband loued Her not, which he poureth thus: *Nam vix si amaris, cum illa esse p̄f̄ mortem desiderares,*

<sup>d</sup> Tellestis meus illa servans & ego servare cupio, me u-tramq; in parvè ni-bil fingeret, sed quasi Christianum de Chri-stianâ que f-zerat profire, id est, Historiam sor-bere non Panegyri-cum. S. Ierom. Epis-tapl. Paule.

<sup>e</sup> Poppea cunctis alia suèa prater honestum omnium. Tacit. Annal. l. 13.

<sup>f</sup> Laudavit iste Ne-ro apud rostra for-mam eius & quid diuine forme pa-rens suis est, quiaque fortuna vñnara pro Virtutibus. Id. Annal. l. 15.

<sup>g</sup> Esai. 61. 3.

<sup>h</sup> Ecclesi. 15. 10.

<sup>i</sup> Proph. 9. 10.

<sup>j</sup> Epist. 125 where S. Augustine refuseth to commend unto a wicked Husband his god-ly wife that was dead, not only because she desired nothis praise, saying: *Laudem ab hominibus non illatenet querit, ini-tiationem vero tuā trahit quavis eti-*

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on of their vertues:and therefore to tell you the truth ( as the same Father doth his friend) you should neuer haue heard mee cominend this deceased Lady, but in hope, that Gods Graces in Her might by this meanes, suruiue in your religious Imitation, and not only in you and all them that are of Her bloud; but also in all them that haue heard or shall reade this Sermon. This is all the gaine I looke and pray for, that

<sup>k</sup> Cor. 23. 22, 28.

1 Pet. 4. 11. Tit. 2. 8.

2 Tim. 3. 15.

2 Tim. 4. 13. &

6.3.

<sup>1</sup> --Ingenuo podo-

re qui ornabat eti-

am, quidcu[m] es-  
ser, confiteri-- illud

(aebat) Tertullia-

ni, illud Cypriani,

hoc Lactantij, illud

Hilarij est. Sic Mi-

nicius Felix, ita

Victorinus, in hunc

modum est locutus

Arnobius. S. Ieron.

ad Heliodor. de Ne-

potian.

<sup>m</sup> 2 Thess. 3. 6.

2 Tim. 2. 19. Pron.

4.14. 1 Cor. 5. 11.

Ephes. 5. 11. Psalm.

36. 4. 5. &c. 119. 32,

36, 128. 2 Chron.

19. 2. & 20. 37.

Gods <sup>k</sup> word, which I haue faithfully alledged(not without some Illustrations(I con- fesse) borrowed from the holy Fathers <sup>1</sup>, whereof I need not to be ashamed) may be constantly practised by vs all. For when all is done and said, assure your selfe ( Deare Sir) it is only the Life of Grace, the Grace of the Feare of the Lord can truly Honour you, or any vpon earth, sweetly comfort you at your Death, and eternally Glorifie your Soule and Bodie in Heauen. Abandon then I beseech you in the name of Christ <sup>m</sup>, all iniquitie, and all workers of iniquitie, yea abominate the sweetest sin, to which your youthfull affections are most endeared, else you will neuer be able to encline and enlarge

large

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large them to the pursuit and practise of so excellent and Glorious a Grace as the *Feare of the Lord*; because this godly Feare and the impenitent Allowance of any lust, is as incompatible as Heauen and Hell: so that if you should hate to be diuorced from your Bosome-sin whatsoeuer it be ( which God forbid ) you could haue no true right and interest to the precious promises of this and of that other life <sup>n.</sup> Thinke on this continually, and hold it your greatest Honour, the Noblest imployment of your Soule, as it is indeed, to keep your selfe (as a King <sup>o.</sup> did before you.) from your iniquitie. *Quod si tu (quod procul absit) nolueris, ego liber ero.* <sup>Psal. 18. 23.</sup> Epistola, immo concio me hac mea, cum lecta fuerit, absoluet <sup>p.</sup> And so I rest, being mindfull of your Vertues,

<sup>n.</sup> 1 Tim. 4. 8.

<sup>o.</sup> Psal. 18. 23.

<sup>p.</sup> S. Jerom. ad Cai-  
torin. Materie-  
ram.

Saint Maugan the  
19. August 1626.

Tours in all Christian Devotion,  
and heartiest prayer to  
God for you,

HANNIBAL GAMON.





# THE PRAISE OF A Godly Woman.

PROV. 31. 30.

—But a woman that feareth the Lord, shee  
shall be praised.



Raife is a Debt (saith Gregory Nazianzen <sup>a</sup>)  
and it must be paid, not to men alone, but to  
women also; yet not to euery woman, be shee  
neuer so noble, wittie,  
wealthy or faire <sup>b</sup>, vn-  
lesse she be godly with-  
all: For fauour is deceitfull, and beautie is vaine; but  
a woman that feareth the Lord, shee shall be praised.

A promise this is and affirmative, and an affir-  
mative promise hath two parts in it. The first is  
the Partie to whom it is made, and shee is Mulier

<sup>a</sup> Orat. 25. fol. 439.  
Rom. 13. 7, 8.

<sup>b</sup> Non possumus re-  
prehendere diuini  
aristis opus; sed  
quem delectat cor-  
poris pulchritudo,  
multò magis illa de-  
lectet venustas, quæ  
ad imaginem Dei  
est intus, non foris  
comptior. S. Ambr.  
Injus. Vng. c. 4.  
Prov. 11. 12. Eccl.

The Division.

II. 2. — Homo igit-  
tur mihi non tam  
vultu quam affectu  
admiranda emineat

atque excellat: ut in his laudetur, in quibus etiam Deus prophetico iudicio laudatur, de quo scrip-  
sum est Psal. 66. 5. Terribilis in confusione super filios dominum: cuius opera coram Deo lucrant, qui  
bona in ipsis operibus facta contextat. Id. ib. cap. 3.

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*timens Dominum, A woman that feareth the Lord,* which is also the reason why she shall be praised : euen because she is a woman fearing the Lord. The second is the thing promised, and that is *Laudabitur, she shall be praised.*

### I.

s Naturale vocabulū  
est Fama. natura-  
lis vocabulū genera-  
le, Mulier -- Tert.  
de Vng. Veland.  
cap 4.

d Aliud est Tim-  
re simpliciter, aliud  
Timere Deum —

In the former, it is not enough that she is a woman, because every woman is not *Timens*, one that *Feareth*, nor sufficient that she *Feareth*; because every woman that *feareth* is not *Timens Dominum*, one that *feareth the Lord*; but *she that shall be praised*, is all three. 1. A woman by nature <sup>c</sup>, where the weaker her sex is, the more shew shall be commended. 2. By Grace <sup>d</sup>, a woman that *feareth*, where the continuall act of this *Fearing* is required. 3. *That feareth the Lord*, where the right Object of her continuall feare is limited.

### II.

quippe timere &  
amare simpliciter  
prolata, affectione :  
cū additam eto autē  
virtutes significat.  
Simplices nempe  
affectiones insunt  
naturaliter nobis  
tanquam ex nobis,  
Additamenta ex  
Gratiā. S. Bern. de  
Grat. & lib. Arb.

\* Mulier enim nō  
naturā nomen est  
naturā, sed uxoris  
cōditio nomen est  
mulieris. Tert. lib. c.  
5. Gen. 2. 23. Hec  
praise her; and if they cease to doe it, then her own  
vocabitur mulier,

quoniam de viro suo sumpia est : Quia sumpta est (inquit) de viro suo, non quia virum expira-  
vit, non enim corrupienda, sed sexus et concubum est. Gal. 4. 4. Luke 1. 28. S. Amb. ibid. c.

works

workes shall praise her, yea rather than faile, God himselfe shall praise her, which is best of all. So sure she is to be praised, not for the present onely, but for euer. And so this Text besides that it is a *Promise*, it is also a *Motive* to stirre vs vp to feare God, that so we also may haue true and eternall praise of God. It is both, and both waies wee to haue vse of it, as of a *Promise*, and as of a *Motive*: both these waies at once; *A woman that feareth the Lord she shall be praised.*

*A* {  
Promise,  
and  
*Motive.*

A weake sex<sup>f</sup> to beginne with, and yet being strengthened by Grace<sup>g</sup>, no impediment; but *The partie* that a woman as wel as a man may feare the Lord, *that shall be* and haue praise of him, and so become the partie *praised*. who shall, and one Reason too, why *shee shall be* <sup>f</sup> 1 Pet. 3. 7. Iter.  
30. 37. Nab. 3. 13.  
Gal. 3. 27, 28.

For a woman must be more good than nature, art, policie, preserment can make her, else shee is not good enough for Gods Spirit to praise her. He commends neither men nor women considered in their pure Naturalls only, in that estate of corruption, they all heare alike to their disgrace, that they are *All under sinne*<sup>h</sup>, *All come*<sup>i</sup> *(short of the glory of God)*, and are *All the children of wrath*, because they *Are without all feare of God*<sup>j</sup>.

<sup>g</sup> --Ex parte naturae (nisi sit fortitudine maioriis gratia) facilius incurvatur ad malum sexus favorens. Bonav. l. 2. d. 21. q. 3. p. 18.

By nature then both sexes are alike faultie, alike discōmendable in Gods sight, and so they should be in ours. We shold not dispraise women more than men, for the sex sake only (as some doe <sup>m</sup>) because they haue as noble soules as men, for <sup>n</sup> soules haue no sexes, (as Saint Ambrose saith) nor praise women for the endowments of the flesh onely (as

<sup>k</sup> Rom. 3. 9.

<sup>l</sup> Rom. 3. 23.

<sup>m</sup> Ephes. 2. 3.

<sup>l</sup> Rom. 3. 18.

<sup>n</sup> Enip. Plutare. de Tranquilitate. Mulier quantius proba, Mulier tamē est.

<sup>n</sup> Asina enim sexū non habet. - De Virg. tom. 1. lib. 3. fol. 99.

o Cornel. Agrip. de Nobilit. fammei sexus. Bacadius de claris mulieribus.

\* Es 33.6.

¶ Cael. in loc.

¶ Naturaliter est. am maior luctus est inter carnem et spiritum mulieris quam viri: quia enim caro eius infirmior, & spiritus minus promptus, sed pugnatur. Et victoria commendabilior. Pet. Blesser. 33. p. 420. Tineo autem ne forte viri à virginibus iudicentur: comparatione tamē non autoritate: quia per duo tantum siluet: per fragilitatem carnis & ignorantiam mentis putabā, &c. fer. 35. p. 428.

\* Tractat. de Nobilitate, part. 2. p. 52. li. E. Et Greg. Naz. Orat. 13. tom. 1. fol. 352.

\* 2 Kngs 9. 34. Ahd. 14. 15. 1 lob. 418.

† Matth. 10. 28. Es. 51. 12.

other some doe °) vnlesse they be adorned also with the sauing Graces of the Spirit, whereof a chiefe one is not noble birth, great wealth, excellent wit, or rare beautie; but *the feare of the Lord*, his treasure \*. This godly feare is that, that makes a Woman in relation <sup>¶</sup> to God, praise-worthy. And good reason it should do so, if we regard the weaknesse of a woman, in whom so excellent a Grace as *the feare of the Lord*, is found, and the Noblenesse of fearing the Lord, being so found.

First, a womans weaknesse is naturally <sup>¶</sup> greater than the mans, and therefore by how much her flesh is weaker, and her spirit lesse willing, by so much the combate she hath, is more difficult, and the victory she gets, more commendable. I know a man (Blesensis by name) that thought two things should excuse him at the dreadfull day of judgement, the Frailty of his flesh, and the Ignorance of his minde; but then he feared lest God would judge men by wome, whose sex being more fraile, more ignorant than that of mens, were for all that oftentimes more holy, more devout than many men.

Secondly, the *Feare of the Lord* is the truest Nobilitie (as Gerson <sup>¶</sup> proues) the noblest grace that can ennoble and extoll a man or a woman. Other naturall, ciuill, and merely morall excellencies, perfections, and endowments a woman may haue, nay (which is neerest the point) other kindes of Feare she may haue, and yet be base, seruile, cursed as Jezebel \*, not praise-worthy, as namely, if she feare men †, or what else besides more than God

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God, or not for God, (as Saint Bernard <sup>c</sup> limits) or if shee feare God as a Judge, in respect of his punishments only <sup>c</sup>, & not as a Father for loue of his goodnessse, and from an hatred of wickednesse, or if she haue cast off the feare of the Lord, which shee hath seemed to haue, or if shee puts off his *Feare* from time to time, and continues not in it.

Looke we then first to the Obiect of the *Laudable womans feare*, that he whom she feareth be the Lord, in respect of his Mercy and Iustice both; then to the continuall employment of her *Feare*, not one that hath feared him, or will feare him; but one that doth feare him for the present, and continueth therein, else shee is not a woman *Timent Dominum, Fearing the Lord*, and so not worthy to be praised.

First then (that the Obiect may be right) the <sup>x</sup> *Lord is her feare*, who shal be praised. For if He be not, all exquisitenesses besides are nothing in comparison; and if He be, all sufficiencies (remarkable in that sex) are improued, and all Duties (obseruabile in the feare of the Lord) are practised. To see this the better, let vs follow *Tertullians* <sup>x</sup> rule, and oppose one against another, a vessell of dishonour against a vessell of honour, a woman not Fearing, against a woman Fearing the Lord.

She that fears not the Lord, sets light by Gods anger and her Husbands <sup>y</sup>, not caring whether they bee pleased or displeased. Shee neglects to plant the feare of the Lord in her childrens hearts,

<sup>c</sup> convertatur ad ipsam diuinam Timor tuus, quia peruer-  
sus est timor omnium,  
quo metuimus aliquid  
praeter eum aut non  
proprietate cum. S.Ber.  
incap. tertiu. ser. 2.

<sup>t</sup> Quid magis est,  
pauca tim. re? Quis  
eum non time? quis  
Latro, quis scelerat-  
tus, quis nefarius?  
Eccl. S. August. de  
Verb. Apoli. ser. 15.  
fol. 332. tom. 10.

<sup>u</sup> Deut. 10. 12.  
<sup>v</sup> 2 King. 17. 36. Luk.  
12. 5. Ef. 8. 13. Mal.  
1. 6.

## I.

### The Obiect of her feare.

<sup>x</sup> Loquacitas in e-  
dificatione nulla  
turpis, si quando  
turpis. Itaque si de  
aliquo bono sermo-  
eb. res populat con-  
trarium quoque bo-  
nirecensere. Quid  
animoscellandum sit,  
magis illuminabit,  
si quod vitandum sit,  
proinde digeretur.  
Tertul. de Patien-  
ti. 5. tom. 2.

### A wom. fear- leſſe of God.

<sup>y</sup> Eph. 1. 12, 17, 20, 22. Eccles. 26. 26. Ef. 36. 9 &c 3 16. Proph. 30. 33. Eccles. 25. 13. & alibi passim.  
Vbi vero timor Dei non est, ibi dissolutio vita est. S. Aug. de Temp. ser. 213. tom. 10.

chusing rather to be an example of wickednesse vnto them, and to misplace them in mariage for sinister respects. She brings want of things necessary to her family by her wastefulnesse, brauety, and idlenesse. She contemnes her naturall and legall kindred, lifts vp her selfe aboue her equalls, disdaines her inferiours, dishonours her place by an ouer-loftie or an ouer-base and contemptible behauour in the same. She alienates the hearts of Gods people from her, by neglecting the offices of courtesies and helpfulnesse. She declines and vnderualewes the most searching meanes of Saluation, the Word, Prayer, Conference, Repentance, Meditation, Sacraments; in a word (according to Saint Ambroses <sup>a</sup> Distinction) she feares hell torments, because shee hath sinned, but shee feares not Gods displeasure, lest she should sinne, and therefore shee liues and dies in worldliness, wantonnesse, pride, hatred, variance, emulations, wrath, strife, reuenge, impatiencie, gluttonie, or some such darling sinne: and tell me (Beloued) if such a woman not beautified and adorned with religion and the feare of the Lord, be worthy to bee praised of the Lord? I am sure the ancient Fathers

<sup>a</sup> Aliud est timere quia peccaueris, aliud timere ne pecches. Et ibi est formido de supplicio, hic sollicitudo de premio. Epist. 84. tom. 3. Est quem timor Dei ligat, qui non expauersit ad vultus hominum, sed ad memoriam gembannium tormentorum. Ethic quidem peccare non metuit, sed ardere. S. Bern. de Tripl. Coherenc: Vincul. Eccl. Es 33. 14. <sup>b</sup> Tertul. de Habit. Maudib. & de Cul- tu Fam. tom. 2. S. Cyprian. de Discipl. & Hab. Virg. to 2. Greg. Naz. aduers. mulier: Ambitiosae ornantes. to 2. S. Ephrem aduers. improbas mulieres. tom. 1. if his workes. Riwel. 12 c. 21. <sup>b</sup> a King. 9. 20, 30, 34. Es 3. 16. Eccl. 32. 9, 10, 11. & Pet. 3. 3, 4. Matth. 5. 36. & 6. 27. Eccles. 25. 13, 19. namenta

Cyprian. de Discipl. & Hab. Virg. to 2. Greg. Naz. aduers. mulier: Ambitiosae ornantes. to 2. S. Ephrem aduers. improbas mulieres. tom. 1. if his workes. Riwel. 12 c. 21. <sup>b</sup> a King. 9. 20, 30, 34. Es 3. 16. Eccl. 32. 9, 10, 11. & Pet. 3. 3, 4. Matth. 5. 36. & 6. 27. Eccles. 25. 13, 19.

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nements and excellencies of nature, art, policie, preferment,) that without this Feare of the Lord, it shall not be well with her, Eccles. 8.13. The Lord will come neare to her to judgement, he will be a swift witness against her, Mal. 3.5. She shall leau her memorie to be cursed <sup>c</sup>, and her reproach shall not be blotted out, she shall be counted vngodly of all <sup>d</sup>, more bitter than death <sup>e</sup>. As rottennesse in her husbands bones <sup>f</sup>, As spittle <sup>g</sup>, yea As a Dogge <sup>h</sup>, and at last she shall be cast into hell fire, Saluā Veniā, without pardon from God, because (faith Tertullian <sup>i</sup>) she hath sinned Saluo metū, without any feare of God.

But on the other side what personall sufficiency, what singular duty is there requisite in a Woman, either in respect of God, or of her husband, chil- dren, kindred, seruants, place, and of Gods peo- ple, which the life of Grace, the Grace of the Feare of the Lord doth not animate, aduance, and ac- complish? This godly Feare ennobleth Nobili- tie, beautifieth Beautie, enricheth wealth, teacheth wit, wisdome. She that hath this Feare, dare not for her heart, but be loath to offend her husband, and deny her inferiority <sup>k</sup>; but be an example of godlinesse to her children <sup>l</sup>, prouide things ne- cessary for her seruants <sup>m</sup> both in health and in sicknesse; loue her naturall and legall <sup>n</sup> kindred, esteeme her equals aboue her selfe <sup>o</sup>, countenance and relieue her inferiours <sup>p</sup>, maintaine the dig- nitie of her place by all such vertues as may dis- charge the <sup>q</sup> fame; winne the affections of Gods people, to her more and more, by the offices <sup>r</sup> of courtesies, salutations, gifts, visitations, invitati-

<sup>c</sup> Eccles. 23. 26.

<sup>d</sup> Prou. 10.7.

<sup>e</sup> Eccles. 26.21.

<sup>f</sup> Eccles. 7.26.

<sup>g</sup> Prou 12.4.

<sup>h</sup> Eccles. 26.25.

<sup>i</sup> Sic ergo & ipsi,

saluā veniā in ge-

bennam detinend-

tur, dum salu& me-

tū puccant. De pa-

nit. c.5. Revol. 21.8.

& 22.15.

*A womā fea-  
ring the Lord.*

<sup>k</sup> Gen.3.16: Eph.

<sup>l</sup> 5.23-33. 1 Cor. 7.

34.

<sup>1</sup> 1 Tim. 5. 10.

<sup>2</sup> Tim. 1.5. & 3.15.

<sup>3</sup> Tit. 2.4. Deut. 6.7.

<sup>4</sup> in Prou. 31.15,21.

<sup>5</sup> Malib. 8.6.

<sup>6</sup> 1 Tim. 5.4 Eph.

<sup>7</sup> 2.7, 20. & 4. 4.

<sup>8</sup> Ruth 4.15. Exod.

<sup>9</sup> 18.7.

<sup>10</sup> Phil. 2. 3. Rom.

<sup>11</sup> 12.10,16.

<sup>12</sup> 1am.3.1. 1 Tim.

<sup>13</sup> 6.18.

<sup>14</sup> Titus 2. 3.

<sup>15</sup> Luk. 1. 40,56.

<sup>16</sup> Prou. 19.6.c.28.24.

<sup>17</sup> Gal.6.10. 1. Tim.

<sup>18</sup> 5.10. Job 6.14.

ONS

# A godly Womans Praise.

ons and of helpfullnesse; yea she that feares God, dare not for her heart but Honour them that feare

<sup>a</sup> Gal.6.9. Jam.1.  
<sup>b</sup> 1 Tim.4.13.  
<sup>c</sup> Thess.5.17. Luk.  
<sup>d</sup> 237. Ephes.4.26.  
<sup>e</sup> Phil.4.5.1 Pet.3.4.  
<sup>f</sup> Luk.9.23. & 14.  
<sup>g</sup> 26.  
<sup>h</sup> Psal.18.23. &  
<sup>i</sup> 97.10. Gen.39.9.  
<sup>j</sup> Prov.16.6. & 8.13.  
<sup>k</sup> Gen.17.1. Psal.  
<sup>l</sup> 16.8. & 116.9.  
<sup>m</sup> Act.10.33. 2 Cor.  
<sup>n</sup> 2.17. Job 34.21.  
<sup>o</sup> Prov. 15.3. & 5.  
<sup>p</sup> 21. 2 Chron. 16.9.  
<sup>q</sup> 1 King.17.1. Mag.  
<sup>r</sup> na est cautela peccati, Dei semper  
<sup>s</sup> presentiam timere.  
<sup>t</sup> S. Aug. de Temp.  
<sup>u</sup> serm.212. tom.10.  
<sup>v</sup> Multum enim re-  
<sup>w</sup> frerat bonum cō-  
<sup>x</sup> scientia, si credamus  
<sup>y</sup> nos in cōspectu Dei  
<sup>z</sup> vivere, si non tan-  
<sup>aa</sup> tum que gerimus  
<sup>ab</sup> videri disperferemus  
<sup>ac</sup> etiam que cogita-  
<sup>ad</sup> mus, aut loquimur,  
<sup>ae</sup> audiri a Dō putu-  
<sup>af</sup> mus &c. Lact. de  
<sup>ag</sup> Irā Dī. c.8.  
<sup>ah</sup> Ef.3.8. 1 Cor.  
<sup>ai</sup> 10.22 Psal.119.  
<sup>aj</sup> 14.73.127.162.  
<sup>ak</sup> 2 Tim.1.7. & 3.2. <sup>bl</sup> Rom 8.15. <sup>cl</sup> Ef.29.13. <sup>dl</sup> Deut.4.10. Ef.66.2. Eccl.12.13. Prov.  
<sup>al</sup> 13.13 Psal.119.161. <sup>el</sup> Psal.119.120. & 52.6. <sup>fl</sup> 2 Cor.7.1. Heb.4.1. Psal.130.4. <sup>gl</sup> Deut.  
<sup>gl</sup> 9.19. <sup>hl</sup> Hos.3.3. Psal.33.18. & 130.4. <sup>il</sup> 1er.5.12. Act.10.2.33. <sup>kl</sup> Mal.1.6. Os.3.5.  
<sup>ll</sup> Hebr.12.9.

This glorious description of a woman fearing the Lord, is not mine (Blessed Brethren) but the Scriptures, wherein I finde; 1. The cause of her Feare to be not Selfe-Loue <sup>a</sup>, but the Loue of God; not the spirit of Bondage <sup>b</sup>; but the Spirit of Adoption: 2. The Obiect of her feare to be not the precepts of men <sup>c</sup>, but the Commandments of God <sup>d</sup>: not his Threats only <sup>e</sup>, but his Promises also <sup>f</sup>: not his Anger only against sin <sup>g</sup>, but his Mercy also in Christ <sup>h</sup>: not his Presence only, as a Reuenging Judge <sup>i</sup>, but his Forbearance also as a louing Father <sup>k</sup>. 3. The workings of her Feare to be in the heat of temptations and af-

flictions,

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9

flictions, not Despairing<sup>1</sup>; but Beleeuing the for-  
giuenesse of her sinnes, not Limiting God to the  
present danger; but waiting for his mercy,<sup>1</sup> *Ier. 17.17. Eccle. 2.8.*  
not Distrusting his Providence; but hoping for  
Good<sup>2</sup>: not Murmuring against him; but prai-  
sing Him, and praying vnto Him<sup>3</sup>, yea (which  
is the proper Act of her Feare) not Louing any  
sin, but hating and eschewing all sin<sup>4</sup>, not out of  
a slauish terror of punishment; but chiefly be-  
cause it is Sinne, an Infinite euill, and because an  
Infinite Good God, whom she loueth (saith Saint  
*Augustine*) is offended by it, though she should ne-  
uer goe to Hell-fire to be punished for it<sup>5</sup>.  
19.

Lastly, in the Scriptures I finde Perseuerance  
or Constancie<sup>6</sup> to be euer an inseperable Atten-  
dant vpon her Feare! For she is not one that hath  
not yet tasted of this sauing Grace, or else not con-  
tinued in the same; but she is a woman for the pre-  
sent, *Timens Dominum, Fearing the Lord*. You shall  
neuer finde Her otherwise, than (as God would  
haue her) *In the feare of the Lord all the day long*,  
*Prou. 23. Fearing and keeping his Commandements al-*  
*waies, Dent. 4. Doing her Husband Good and not euill*  
*all the daies of her life, verle the 12. of this Chapter.*

It is true indeed, as Feare is opposed to Diffi-  
dence, *Luke 1*. So she serues God without a Di-  
strustfull Feare all the daies of her life; because of  
Gods continuall presence with Her<sup>7</sup>, continuall  
mercy towards Her<sup>8</sup>, continuall power<sup>9</sup> ouer  
all in illud, quod timebat non incidat, sed ne illum quem sic amat, offendat. *De Catechiz. Rudit.*  
*cap. 17. tom. 4. fol. 912. + 9 Ierem. 32. 39. 40. Deut. 4. 10. Prou. 23. 17. & 14. 2. 1 Tim. 2. 15.*  
*+ Matth. 28. 20. Ef. 4. 3. 1. 2. + Ier. 14. 9. Lam. 3. 22. 23. + 2 Cor. 12. 9. Ef. 26. 4. & 45. 24.*  
*Psal. 121. & 35. 24. Rom. 8. 16.*

C

Her,

*1 Ier. 17.17. Eccle. 2.8.*

*2 Psal. 33. 18. & 20.  
Eccle. 2. 7.*

*3 Psal. 115. 1. 1. &  
56. 3. Eccle. 2. 9.*

*4 1 Cor. 10. 10.  
Psal. 22. 23. All.*

*10. 2.*

*5 Exod. 20. 20. Es-  
clev. 15. 13. Prou. 8.*

*13. & 16. 6. 2 Tim.*

*1. 7. 1 Iob. 4. 18.*

*Hof. 3. 5. Psal. 97.*

*10. Ier. 4. 18. & 2.*

*19.*

II.

*The continua-  
nce of her  
Feare.*

*\* Verè-Christia-  
nus proficido per-  
uenient ad talium a-  
nimis, ut plus amet  
Dominum quam ti-  
meat Gehenam: ut  
etiam dicit illi  
Doms, utere delicia  
carnalibus tempora-  
tis & quantum  
potes peccata, nec mo-  
riri, nec in Gehé-  
nam mittaris, sed  
meatus tantummo-  
deratione erit: exer-  
citat & animad  
non peccet, non iam*

<sup>a</sup> Matth. 10. 28.  
 Deut. 28. 53.  
<sup>b</sup> Eze. 29. 15, 16.  
 Psal. 50. 21.  
<sup>c</sup> Eze. 43. 25. &  
 63. 9. & 49. 13.  
<sup>d</sup> 15.  
<sup>e</sup> Eze. 42. 14.  
<sup>f</sup> De diuersis tentat. Diaboli, part. 3.  
 Mr. Greenham 5.  
 part, among his  
 Rules for an Af-  
 flicted minde.  
<sup>g</sup> Eze. 54. 8, 9, 10.  
 c. 49. 15. Ier. 31. 3.  
 36. c. 33. 20, 21.  
 Job. 13. 1. Rom. 8.  
 38. 39. Mat. 12. 20.  
 Eze. 42. 3.  
<sup>h</sup> Psalm. 103. 17.  
<sup>i</sup> 2 Sam. 7. 15.  
<sup>j</sup> Psal. 89. 28, 34.  
<sup>k</sup> Eze. 55. 3. & 59. 21.  
 Ier. 32. 40.  
<sup>l</sup> Job. 30. 29. Iude  
 vers. 24. 1 Pet. 1. 5.  
 Eze. 36. 4. Psal. 80.  
<sup>m</sup> 17. Manus Dei est  
 ista, non nostra ut  
 non discordamus a  
 Deo, manus in qua  
 eius est ista, qui  
 dixit Timorem me  
 um dabo in cor eorum  
 &c. S. Aug. de Bo  
 no perseuer. c. 7. 10.  
<sup>n</sup> 7. Ier. 32. 27. <sup>o</sup> 1 Pet. 1. 23. 1 Job. 3. 9. <sup>p</sup> Ephes. 1. 13. Numb. 23. 19. 10f. 21. 45. <sup>q</sup> 1 Job. 5. 10.  
 Hebr. 7. 27. c. 11. 11. Rom. 4. 11. <sup>r</sup> 1 Cor. 1. 9. <sup>s</sup> Eze. 59. 21. Ephes. 1. 13, 14 c. 4. 30. Job. 14. 16,  
 17. <sup>t</sup> 1 Job. 2. 27. <sup>u</sup> Luke 22. 32. Job. 17. 15, 2c. Rom. 8. 34. Hebr. 7. 25. <sup>v</sup> 1 Pet. 1. 2, 3, 4, 5.  
 1 Job. 5. 4, 18. <sup>w</sup> 1 Pet. 5. 9. Ephes. 6. 6. Matth. 16. 18. <sup>x</sup> Ierem. 32. 40. Perseverantiam enim  
 promisit Deus, dicens: Timorem meum dabo in cor eorum ut a me non recedant. Quod quid est aliud quam talia ac tantus erit Timor mens, quem dabo in cor eorum, ut mihi perseverant adhaereant? Idem de Bono Perseuer. c. 2. Iom. 7. Rom. 11. 29.

Her, in Strengthening, Helping, and Vpholding  
 Her, Eze. 41. 10. But yet as Feare is opposed to  
 Negligence, so she still feares God, lest she should  
 be secure by reason of his Power which is invinci-  
 ble <sup>a</sup>; of his Wisdome, which is infallible <sup>b</sup>; of  
 his Mercy, which is compassionate <sup>c</sup>; and of his  
 Justice, which is inflexible <sup>d</sup>.

It is as true also (which Gerson and others haue  
observed <sup>e</sup>) that many times a Deuout Soule is so  
 disquieted with a flauish Feare of the Aduersary;  
 that she feares lest she hath not any true Feare of  
 Gods Maiestie; but yet (B. B.) say the Pelagian  
 what hee can to the contrary, such is the Euerla-  
 stingnesse of Gods loue <sup>f</sup>, Mercie <sup>g</sup>, and Coue-  
 nant <sup>h</sup>, the Unconquerablenesse of his Power <sup>i</sup>,  
 the Immortality of his VVord <sup>j</sup>, the Certaintie of  
 his Promises <sup>k</sup>, the Efficacie of Christs Spirit <sup>l</sup>,  
 Eze. 55. 3. & 59. 21. Prayer <sup>m</sup>, Merits <sup>n</sup>, and of Faith in them <sup>o</sup>; yea  
 such is the durable vigour of this sauing Grace of  
 the Feare of the Lord <sup>p</sup>, that being once rooted by  
 God, (as Saint Augustine urgeth) it cannot be re-  
 moved; but through it we may perseveringly ad-  
 here vnto God according to his promise: I will  
 put my Feare in their hearts, that they shall not depart  
 from me, Ier. 32. 40. with Psal. 80. 17. She then that  
 truely hath this Feare, doth so feare the Lord in  
 no perseuer. c. 7. 10.

<sup>o</sup> 7. Ier. 32. 27. <sup>p</sup> 1 Pet. 1. 23. 1 Job. 3. 9. <sup>q</sup> Ephes. 1. 13. Numb. 23. 19. 10f. 21. 45. <sup>r</sup> 1 Job. 5. 10.  
 Hebr. 7. 27. c. 11. 11. Rom. 4. 11. <sup>s</sup> 1 Cor. 1. 9. <sup>t</sup> Eze. 59. 21. Ephes. 1. 13, 14 c. 4. 30. Job. 14. 16,  
 17. <sup>u</sup> 1 Job. 2. 27. <sup>v</sup> Luke 22. 32. Job. 17. 15, 2c. Rom. 8. 34. Hebr. 7. 25. <sup>w</sup> 1 Pet. 1. 2, 3, 4, 5.  
 1 Job. 5. 4, 18. <sup>x</sup> 1 Pet. 5. 9. Ephes. 6. 6. Matth. 16. 18. <sup>y</sup> Ierem. 32. 40. Perseverantiam enim  
 promisit Deus, dicens: Timorem meum dabo in cor eorum ut a me non recedant. Quod quid est aliud  
 quam talia ac tantus erit Timor mens, quem dabo in cor eorum, ut mihi perseverant adhaere-  
 ant? Idem de Bono Perseuer. c. 2. Iom. 7. Rom. 11. 29.

loue,

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II

Loue, and loue him in feare <sup>a</sup>, that as in the midst  
of Gods not Consuming, but Consummating  
Anger (for so Saint Augustine <sup>b</sup> calls Gods An-  
ger towards the Godly) Thee can see the yerning  
and relenting Bowels of a Compassionate Father,  
So: so in the height of Satans Terrifying iniections,  
she can shunne and abhorre Gods Displeasure <sup>c</sup>,  
more than all other miseries of Punishments, and  
therefore in what state souer The be of Consola-  
tion or Desertion, Thee is still the same Woman,  
Timens Dominum, Fearing the Lord.

~~Bluff~~ Thus wee haue scene who shee is, who shall be  
praised, lest we shoulde praise Her unawares, whom  
we should not praise. And now it were good we  
did thinke a little better on the Reason, why Thee  
shall be praised, cuen because shee is such a woman fea-  
ring the Lord. See it

For if any thing, so rare and excellent a Grace  
as the Feare of the Lord is, should moue vs to affect  
it, and labour for it, especially being found in so  
weake a Vessel as a Woman is <sup>d</sup>. For I could tell  
you, there are more Michals <sup>e</sup> than Abigails <sup>f</sup>, more  
Iezabels <sup>g</sup> than Sarah's <sup>h</sup>, more proud Vasthy's <sup>i</sup>,  
than humble Esters <sup>j</sup>, more Fearefull women,  
than Women Fearing the Lord; and therefore the  
rarer such Phœnixes are (as S.Ierom calls them <sup>k</sup>)  
not One to be found by wisest Salomon <sup>l</sup>, among a  
Thousand, the greater is her praise that feareth the  
Lord <sup>m</sup>.

<sup>a</sup> *Absit enim ut sit  
more per et amor, si  
caecus est timor. S.  
Aug. in Psal. 119.  
tom. 8.*

<sup>b</sup> *Eft ira consum-  
mationis, & est ira  
consumptiois, nam  
omnis vindicta  
Dei, Ira dicitur) sed  
aliquando ad hoc  
vindicat Deus, ut  
perficiat: aliquan-  
do ad hoc vindicat,  
ut damnet. Idem in  
Psal. 58. 10. 8. f. 599.*

<sup>c</sup> — *Qui glutine  
Deo conglutinatur,  
id est obviate --  
terribilium & hor-  
ribilissimum Geben-  
na iudicat, in re-  
laxissima vultu om-  
nipotenter scieret  
offendere. S. Bern.  
de Tripl. Cobaren.  
Vincul.*

## The Reason.

<sup>d</sup> *1 Pet. 3. 7. Vir  
itaq; nominatus est,  
quod maior in eo  
Vir est quam inse-  
mina, & hinc Vir-  
tus nomen accepit.  
Item studier a mol-  
icie est diuina - velut  
Molier. Lat. de  
Opf. Dei. cap. 12.  
<sup>e</sup> *1 Sam. 18. 21.*  
<sup>f</sup> *25. 41.**

<sup>1</sup> *2 Sam. 6. 16. 20.* <sup>2</sup> *1 King. 11. 7.* <sup>3</sup> *1 King. 9. 22. 30.* <sup>4</sup> *1 Pet. 3. 6.* <sup>5</sup> *x Ezb. 1. 12.* <sup>6</sup> *y Ezb. 8.*  
<sup>7</sup> *Opima feminavarior est Phanice. Mala variorum tam copia sunt examina &c. S. Ier.*  
*epist.* <sup>8</sup> *Eccles. 7. 18. Prou. 31. 10.* <sup>9</sup> *Laustatio maior deserri soleat, quantu[m] est bonum varia  
quod exigit Laudem. S. Aug. lib. 1. de Cinit. Dei. cap. 28. tom. 5.*

Then  
But if my self <sup>2</sup> you have are more more  
feare in me: then feare in you <sup>1</sup> your Lord. Gray

Say: 8:12 Esa.8:12 col.2.

P. 2:20<sup>d</sup> 2 Tim.3:1. Mat.

10:18 Quis an me

Dominator nisi De-

us solus? Quis iste,

nisi dominus Communi-

cator? -- Illi potius

metum conseruare

&amp;c. Tertullianus.

Gnost. c.9. tom.3.

c. Tim. S. vilius nō

est Virtus, qualiter

mala declinari

faciat: non tamen

hoc facit bene, id est

fauidoliter; immo

gruilliter et bruta-

lier, videlicet folo-

metu fera: ita enim

occupat animam &amp;

intentionem timen-

tis, ut oculos cordis

ad solam pane eu-

sionem habeat. &amp;c.

Paris. de Virtutibus,

fol.81. lit. H.

&amp; Ptolomeus. 4.3. d.

34. q.3.

d. Coniux que a-

adulterium animam

gerit, etiam si timo-

re viri non adulte-

rium perpetravit: ta-

men quod deest ope-

ri, met voluntati.

Culla vero altera tunc

met: manet ipsa timet virum; sed casta. Denig. timet illa, ne vir infelix aduenias, ista ne offensio obficiat. S. Aug. epist.120. c.21. fol.2. <sup>e</sup> Ruben violat Balaam dum nimium grandis effectus

est, quia timor si nimius est, dum se custodiare nescitur, format inutiles imaginaciones, quibus se con-

volvunt a salutariibus impeditur. Tract. 10. super Magnificat. part.3. <sup>f</sup> Lege Esaiam: vide quan-

tis subiecerit timorem ut faciet in reprobabilis &amp; bonum Timorem. Spiritus inquit Sapientia

&amp;c. Talle Timori Domini ista &amp; estirrationabilis &amp; inspiens Timor, unus ex illis: Foris pugna,

unus Timores. In Psal.118. Ser. 3. tom.4.

Then I must tell you, that every Feare is not commendable. Not that Feare which is Hypocritical, for this is Superstition, when men feare the Feare of Idolaters <sup>g</sup>. Not that feare which is Worldly, for this is wicked selfe-Loue, when men feare Men <sup>h</sup>, Losse of Goods, Fire and faggot, more than God the Onely Soueraigne Commander of the Soule, the Only Dreadfull Threatner of everlasting Burnings. Nor that feare which is Servile <sup>i</sup> or adulterate <sup>k</sup>, for this is no Virtue (proves Paris.) when men feare the Evill of Punishment only; not the Evill of Sinne, as an Adulteresse feares the Comming home of her Husband; but feares not the Committing of Adultery. Nor is that feare commendable, which is Distrustfull or Immoderate like Ruben (as Geron & alludes) growen great, and lying with Bilhah, for this is Infidelitic when men tie Gods Grace to present deliverance out of danger, without a Beleeuing and waiting Spirit for his Mercie, Esa.28:16.

But the Feare for which a Woman shall be praised, <sup>l</sup> is informed by Wisdome, instructed by Vnderstanding, directed by Counsell, strengthened by Might, governed by Knowledge, adorned with Peticie, as Saint Ambrose collects out of the eleuenth of Esay <sup>m</sup>. It is a Faithfull feare trusting in

God,

## A godly Womans Praise.

15

God<sup>1</sup>, and making Him her Feare, Esai.8.13. and her Hope too in the Day of Euill, not without this fervent Prayer vnto Him then: Be not thou a Terror unto me, Ier.17.17. A chaste and Cleane Feare<sup>k</sup>, Cleansing from all filthinesse of the flesh and Spirit<sup>l</sup>. A Reuerent and Godly Feare<sup>m</sup>, Preparing the heart, Humbling the Soule in Gods sight<sup>n</sup>, Trembling at his Word<sup>o</sup>, not Disobeying it, Eschewing euill, Working righteousness and Giving much almes<sup>p</sup>. A Blessed Feare it is<sup>q</sup>, Blessing them that haue it, Blessing the Lord that giues it, Praising Him and saying: That his Mercy endureth for ever<sup>r</sup>.

Lastly, it is an Euerlasting Feare, euer encreasing<sup>s</sup>, and Enduring for ever<sup>t</sup>, though not in respect of the Act of Declination or eschewing of sinne<sup>u</sup>, because in Heauen there is no feare of sinning<sup>v</sup>; yet in respect of the Act of Celebration or Reuerencing God, because there the Saints doe nothing else; but still Giue Glory to Him, and Worship Him with humble Acknowledgement of their owne Vnworthiness, Psal.19.9. with Reuel.4.10.11.

Now(Honourable and Beloued) though I haue set nothing at all besides this Heauenly Manna before your eyes; yet your full Soules must not Loath it. For if that only is to be praised which is excellent<sup>w</sup>, then(by your leauue) I must stand somewhat longer vpon the Excellencie of this Feare, before a Woman can be prased that hath it.

Virtutibus, lit. A. F. <sup>x</sup> Laudare plus est quam probare & praedicare. Nam Laudamus id quod excellit &c. Auso. Popma de Differen. Virt. l. 3.

C 3

<sup>i</sup> Psal.115.11. &  
147.11. Esai.50.  
10.

<sup>k</sup> Psal.19.9. + Thou art  
<sup>l</sup> 2 Cor.7.1. myne 20  
<sup>m</sup> Hebr.12.28.

<sup>n</sup> Ecclef.2.17. &  
21.6.

<sup>o</sup> Esai.58.2. Eccle.  
2.15.

<sup>p</sup> Job 1.1.

<sup>q</sup> Alt.10.35.2. v.  
Ecl.5.15.1.

<sup>r</sup> Psal.112.1. &  
128.1.

<sup>s</sup> Psal.135.20. &

<sup>t</sup> 118.4. & 22.27.

<sup>v</sup> 1 Kmg.18.3.12.

Tob.14.1.

<sup>u</sup> Psal.19.9. Revel.

7.10,11. & 19.

<sup>w</sup> 1,3;4,5,6.

<sup>x</sup> Bonav. lib.3. d.

34.q.3. p.89. Tho.

Aquin.22.q.19. a.

11.

<sup>y</sup> In calo, vibron

est peccatum Gloria

est & perpetuatus

& indecessa praco-

nita. S. Ieron. ad

Therdaram. Epis-

toph. Lucini.

{ Offensa

Tano- { &

rem { Paix. Glo-

ria Parce

propter eorum in-

persecutionem non pa-

titur. In tuto cura

erimus et a pena et

ab offensa. Parce de

I To / you

A godly Womans Praise.

The Excellen-  
cie of Godly  
Feare.

I demand then what doe you count Excellent? Riches, Honour, Life. Why, these are never well gotten, nor well kept; but by the Feare of the Lord.

So saith Salomon, *By the feare of the Lord are Riches and Honour, and Life*<sup>b</sup>. Say what you will, it must needs be an Excellent thing wherwith Christ Iesus Himselfe was Filled, and that was with *The Spirit of this Feare, Esai. 11.2.*<sup>c</sup>. An excellent thing which God Himselfe so earnestly desires to be still in vs, and that is this Feare. O (saith He) that there were such an Heart in them, that they would feare me, and keepe my Commandements alwaies<sup>d</sup>, which is indeed the whole Dutie of Man<sup>e</sup>; without which (Saint Bernard concludes) *Every man is Nothing*.

He is not a Man (reasons a Schoole-man<sup>f</sup>) but the Shadow of a Man; because He employes not his Soule to that noble End for which he had it, namely, to be squared and ruled by the feare of the Lord: without which no man can so much as Begin to be wise, because this Feare is the Beginning<sup>g</sup> of wisdome, nor so much as Beginto Lone God, because this Feare is the Beginning of the Lone of God<sup>h</sup>. It is the Salt (alludes Blesensis) that must be in euery Sacrifice<sup>i</sup>, in euery Worke we doe, so that there is no Serving God; no Rejoycing in Him<sup>k</sup>, no heartie Repenting<sup>l</sup>, no Chast Conuerting<sup>m</sup>, no Perfecting Holinesse<sup>n</sup>, no Working out our Salvation, but with Feare and Trembling<sup>o</sup>; nay there is no Salvation, no Blessednesse without Continuing in this Feare<sup>p</sup>.

*Prou. 28.14.* Againe, is not that Excellent, that will make vs more Excellent than our Neigh-

<sup>b</sup> Prou. 22. 4. &  
19.23. Ecclesiastes 1.11,  
12. & 23. 27. &  
40.26, 27. & 10.  
30, 31.  
<sup>c</sup> Inter Laudes me-  
as & illa est exi-  
mia: quod ipsum  
christum dominum  
apudhecam, immo  
fontem Gratiarum  
omnium & Virtu-  
tum replere dicas  
sum &c. Paris. de  
Moribus, fol. 99.  
lit. P.  
<sup>d</sup> Deut. 5. 23.  
<sup>e</sup> Ecclesiastes 12.13. De-  
sun time -- Ergo si  
hoc est omnis Ho-  
mo, absq[ue] hoc Nihil  
omnis Homo. Serm.  
20. incant.  
<sup>f</sup> Iesus enim huma-  
ni animi pendet a  
Timore consipitius  
Divini tanquam a  
prima regula. Caiet.  
in Ecclesiastes 6.8 13.v.  
<sup>g</sup> Prou. 9. 10. Job  
28. 28.

<sup>h</sup> Ecclesiastes 25.12.  
<sup>i</sup> Lumen 2.13. Pet.  
Bles. ser. 36. p.430.  
<sup>k</sup> Psal. 2.11.  
<sup>l</sup> 2 Cor. 7.11. Eccel.  
21.6.  
<sup>m</sup> 1 Pet. 3.2.  
<sup>n</sup> 2 Cor. 7.12. <sup>o</sup> Philip. 2.12. <sup>p</sup> Ecclesiastes 2.10. 1 Tim. 2.15.

bours <sup>a</sup>, that will Exalt vs aboue them, that will keepe our hearts from Hardning <sup>b</sup>, our Houscs from Ouerthrowing <sup>c</sup>? but nothing can doe this; but this *Feare of the Lord*. This feare (saith *Paris.*) can cause a spiritual Earth-quake in a mans Heart, able to ouerthrow all the Deuils strongest holds, any <sup>d</sup> Bosome-sinne, be it neuer so pleasing and profitable, by reason of that Contrarietie and Opposition <sup>e</sup> that is betweene Lying in any Sweet Sinne, and Liuing in Gods Feare and Fauour, as you may see, *Leuit. 25. 36.*

Lastly, this is an Excellent Feare, because it is *A fountaine of Life.* <sup>f</sup>: wherefore? *To drine away Sinnen* <sup>g</sup>, Sinnen which haue beeene committed by Repentance (saith *S. Bernard*) and Sinnen where-to we are Tempted, by Resistance <sup>h</sup>; and yet this is not all the Excellencie of this Feare: For it is *A fountaine of life also: To Cause vs to finde fauour at our Deaths* <sup>i</sup>; and which is more, Such an Excellent Feare as will make vs *Not feare, nor be afraid* <sup>k</sup>. Whereupon Saint *Augustine* <sup>j</sup> concludes for my purpose: *Dicat timere, qui non vult timere: Dicat ad tempus esse Sollicitus, qui semper vult esse securus.* Let him learne to feare, that would not feare: Let him be wary and cautelous for a time, that would be happy and secure for euer. *Tertullian* giues the

*sue quod iam admissum est, sue quod tentat intrare. Expellit sanè illud quidem persicenda, hoc Refrendo. Serm. de Diuers. Affect. ¶ Eccles. 1. 13. ¶ Eccles. 34. 14. Exod. 20. 20. Pro. 1. 33. ¶ 19. 23. Psal. 27. 1, 2, 3. ¶ 34. 4. -- Afferendi sunt metus, sedita, ut hic solus re-linquantur, qui quoniam legitimus ac verus est, solius offici, ut pessim cetera omnia non timeri. Lull. de Vero Cultu. l. 6. c. 17. Qui enim Deum veraciter timet, nihil terrenum & caducum timeret, immo ex ipso Timore Dei, ipsis Timoribus superferretur. Bonav. lib. 3. d. 34. q. 1. p. 62. ¶ De Temp. Serm. 2. 14. tom. 10.*

reason,

<sup>a</sup> Pro. 12. 25.

Eccles. 15. 5.

Prov. 28. 14.

Eccles. 27. 3.

Ego sum Tempe-stas ad brevitatem  
& salutem, Terremotum spiritus domini  
in corde hominum faciens, et omnia Dia-bolica edificia in co-saburcias et discutiens ab eodem. Paris. de Moribus fel. 99. lit. F.

<sup>b</sup> Pro. 8. 13. ¶

16. 6. Psal. 119. 6.

36. 117. 128. v.

Ian. 2. 10. Psal. 26.

¶

\* Sed aiunt quidam:  
Sicut Deum habere  
si corde & animo  
suscipiat, licet  
actu minus fiat. I-  
taque salvo metu et  
fide peccare; hoc est  
Salutem castitate, ma-  
trimonia violare,  
Salutem pietate, pa-  
renti venenam tem-  
perare. Tertul. de  
Panit. c. 5. tom. 2.

<sup>j</sup> Pro. 14. 27.

\* Eccles. 1. 21.

<sup>b</sup> Timor Domini  
expellit peccatum,

<sup>f</sup> Namque presumit, minus vereatur,  
minus precauet, plus periclitatur.  
*&c. De Cultu Fam.*  
*cap. 2. & de Par-*  
*nisi. cap. 6. — Volo te rinnere &*

*non timere & non presu-*  
*mere & non presu-*  
*mere timere ut pe-*  
*niteas, non timere*  
*ut presumas. Por-*  
*rò presumere ne*  
*diffidas, non pre-*  
*sumere netorpeas.*  
*Ber. ep. 87. ad Oger.*  
*g. Prom. 4. 23. Ier.*  
*4. 14. 18. & 16.*  
*10. 11. 12. Eze. 55.*  
*7. Mat. 15. 19. Nec*

*sufficiunt regisse a-*

*liquid impium, si*

*mēte cogitatur im-*

*pietae. S. Hilar. in*

*Psal. 65 fol. 424.*

<sup>h</sup> Pro. 28. 26. Rom.

7. 18. & 11. 20.

i Phil. 4. 7. 3. 2 Tim.

2. 1. & 4. 18. Eph.

6. 10. 2 Chron. 16.

8. 9. et 20. 12. Deut.

6. 3. 4. Quicquid

est circa te vulnus te

et unde possis presu-

mere, abice a te, &

io. a presumpcio tua

that bane it, and for

their children after them,

as the

Dens fit illius indi-

gens estio, ut implarie & c. 5. Aug. in Psal. 85.

<sup>k</sup> Psal. 66. 18. 1 Pet. 3. 15. Eze. 33. 31. Psal. 24.

4. Lam. 4. 8. Heb. 10. 22. Redi ad te, iustus tibi ego index. Ecce in cubiculo tuo abscondito, mihi a vena

istima cordis tuus ubi in solus es, & ille qui uidet, illic tibi dispiceat iniurias, ut placeas Deo.

Parum est in vultu, parum est in lingua, in corde noli respicere, id est, noli diligere, noli acceptare.

Idem in Psal. 65. to 8.

<sup>l</sup> De Cultu Fam. cap. 2. to 2.

<sup>m</sup> 2 Thess. 3. 3. 2 Tim. 2. 19. Job. 15. 16.

Luke 10. 20. Job. 16. 22. & 10. 28, 29. v. Psal. 15. 5. & 125. 1. Prom. 10. 30.

reason <sup>f</sup>, because if we feare to offend, by Fearing we will take heed, lest we offend, and by Taking heed, we shall be in safetie; otherwise if wee presume and be not alwaies watchfull ouer our hearts lest they offend, we cannot be saved <sup>g</sup>, Ier. 4. 14.

*Qui sollicitus est, is verè poterit esse securus:* He that is not ouer-bold on his owne strength <sup>h</sup>; but confident in Christ <sup>i</sup>, and liues not securely in the minion-delight of any knowne sinne; but stands in such continuall awe of Gods Presence, Precepts, Promises, Threats, that he dare not so much as once make any offer of incurring his Displeasure by the impenitent Allowance of any sinne in his heart <sup>k</sup>, and studies to do every Good worke as carefully, as if it were the Last he should doe in this World, and as exactly, as if his whole Saluation depended upon it, such a Man (in Ancient Tertullians iudgement<sup>l</sup>) may be truely secure of Perseuering in Grace here; and of being Glorified hereafter <sup>m</sup>,

<sup>1 Thess. 5. 15, 24.</sup> Once more and I haue done. Is not that an excellent thing that is for the Good of them that haue it, & of their children after them? Riches, Honour, Beautie, Policie, these and the like are not oftentimes so, as we see by woefull experience in Nabal, Haman, Absalom, Achitophel; but the feare of the Lord is euer so, for the Good of them that haue it, and for their children after them, as the

Dens fit illius indigens estio, ut implarie & c. 5. Aug. in Psal. 85.

<sup>k</sup> Psal. 66. 18. 1 Pet. 3. 15. Eze. 33. 31. Psal. 24.

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<sup>m</sup> 2 Thess. 3. 3. 2 Tim. 2. 19. Job. 15. 16.

Luke 10. 20. Job. 16. 22. & 10. 28, 29. v. Psal. 15. 5. & 125. 1. Prom. 10. 30.

Prophet

# A godly Womans Praise.

Prophet saith, Ier. 32.39. and God himselfe before

him, Deus. 5.29. ~~He at foyre wome shew an goode iij~~

There is no want to them that haue this Fear

of any Good thing that is Good for them <sup>a</sup>.

For first, Psal. 25.14. *The secret, that is, the feare of the*

*Lord, is with them that feare Him;* and is not that

enough, though I should say no more with the

Psalmit, because Godly Feare is Gods Treasure, Esai.

33.6. and Better little withis (saith Salomon) than

Great Treasure <sup>b</sup>? But there is more behind to

moue you further to affect this Excellent Grace.

For if you will Feare the Lord, He will shew you his

Covenant <sup>c</sup> of life and peace <sup>d</sup>, Teach you the way that

you shall chuse <sup>e</sup>, Haue a Booke of remembrance written

before Him for you <sup>f</sup>: Hee will Arise unto you the

Sunne of Righteousnesse with healing in his wings <sup>g</sup>:

He wil hide you in his presence from the pride of men <sup>h</sup>,

Keape you secretly in a Panilion from the strife of

tongues, Deliuer you in Temptation euen againe <sup>i</sup>;

yea He will take pleasure in you <sup>j</sup>, Pitie you as a Fa-

ther doth his children <sup>k</sup>, Fulfill your Desire, Hearc

your crie and save you <sup>l</sup>. And what is all this, but in

a word (the word of my Text) Hoo will praise you,

which is the Thing Promised to a woman fearing

the Lord.

Ipsa Laudabitur: She shall be praised.

She shall be so; but may not that labour be spa-

red? For a man would thinke, she hath beene prai-

sed all this while; because Godly Feare, the Grace

of God in Her, and the onely cause of her Praise,

hath beene alreadie so much commended unto

you? No (Beloued) my Text (you see) applies

D and

<sup>a</sup> Psal. 34. 9, 10.

<sup>b</sup> Eccles. 40. 26, 27.

<sup>c</sup> 1. 16.

<sup>d</sup> Psal. 13. 16.

<sup>e</sup> Psal. 25. 14.

<sup>f</sup> Mal. 2. 5.

<sup>g</sup> Psal. 25. 12.

<sup>h</sup> Mal. 3. 16.

<sup>i</sup> Mal. 4. 2.

<sup>j</sup> Psal. 31. 20, 21.

<sup>k</sup> Psal. 2. 2.

<sup>l</sup> Eccles. 3. 1.

<sup>i</sup> Psal. 147. 11.

<sup>j</sup> 147. 11.

<sup>k</sup> Psalm. 103. 13.

<sup>l</sup> Mal. 3. 17.

<sup>i</sup> Psal. 145. 19.

<sup>j</sup> 145. 19.

<sup>k</sup> 145. 19.

<sup>l</sup> 145. 19.

II. Roaring 2<sup>o</sup>

Com

in gis

labord

in gis

log

in gis

re

Home to bee noted.

and appropriates this praise to *Ipsa*, Her own Per-

<sup>c</sup> Prou. 28. 4. & 14.  
24. & 17. 15. Ecc.  
20. 23. 29. Tho. A-  
quin. 22. q. 115. a.  
2. Corp.

<sup>d</sup> Ego carnis bona  
qua semper & ipse  
contempst, in ani-  
me laudibus non re-  
quiram—ad He-  
liodor. Epistab Ne-  
pot.

<sup>e</sup> Prou. 27. 14. Vox  
autem grandis, laus  
excedens misericordia.  
Misericordia licet in-  
telligatur. Parisi de  
Misericordia. fol. 123.  
l. M.

<sup>f</sup> Ef. 26. 12. 1 Cor.  
15. 10. & 12. 6.  
Psal. 2. 13. Ier. 32.

40.

<sup>g</sup> Laudavimus bonis  
operibus debes; sed  
in eo quod operaris,  
homini laudes ex-  
plicare non debes.  
Deus laudetur in  
operibus tuis. De  
Batu Videl. ad Gal-  
tam epist. 2. Si qua-  
sane in Sanctis dig-  
nata laude vel admira-  
ratione intueris, cla-  
ra luce veritatis  
discutens, profecto  
reperio Laudabilem  
fue Mirabilior ali-  
um apparere atque  
alium esse, & Lau-  
do Deum in Sanctis eius. S. Bern. Ser. 13. in Cant.

<sup>h</sup> 1 Pet. 3. 4. Enim vero quis non anime da-  
bit suam omnem, cuius nomine locis Memoria mentionis ibidem est. Tertul. de Anima. cap. 13.

son, by vertue indeed of *the Feare of the Lord*. For were it not for that, it were better Contemning Her, yea Contending <sup>e</sup> with Her, than Commanding Her, because that is a constant marke of the Godly to Contemne the vngodly, *Psal. 15. 4.* This, of the wicked to Praise the wicked, to Bless the Couetous, whom *the Lord abhorreth*, *Psal. 10.*

3. It is not her Friendship, no nor *Carnis bona* (as Saint Ierom <sup>d</sup> calls them) *the Good endowments of the flesh*, can priuiledge him from a Curse, if so be, he praise her without or aboue <sup>e</sup> her Deserts, *Prou. 27. 14.* Onely *the feare of the Lord*, with the excellent fruits thereof, is Gods Gift <sup>f</sup>, for which (faith Fulgentius <sup>g</sup>) she ought, and he may safely commend her, because then, not shee; but *Gods Grace in her is Praised*, *Ephes. 1. 6.* Yea then, *not she*, but *God himselfe is Glorified in Her*, *Gal. 1. 24.*

But what? is not *She Praised*, when Her Husband, Her Children, Her Kindred, Her Friends, Her Attendants, Her Wit, Her Wealth, Her Beautie, Her Nobilitie, or all these and the like of Hers are commonded? Yes, all these come very neare Her, and mutually receiuie lustre and eminencie from this Godly Feare; but they are not *Ipsa*, Her selfe, that is, & principally Her Soule truely Generous, and ennobled with the *Feare of the Lord*. Untill such an Humble Soule be found in Her, She is not She, that shall be adorned with the *Garment of praise*, *Efais. 61. 3.* Therefore Saint Ierome <sup>h</sup>

rom <sup>h</sup> would not commend in Noble Marcella any thing saue Her owne Godly selfe. *Ipsa Laudabitur:* She is She that shall be Praised.

And so we see how far forth Praise is to be extended to Her. Now to speak of the Extent of Her Praife: Let the word haue his full latitude. *Laudabitur* is generall, no kinde is limited. 1. Therefore for the Extent, to be praised euery manner of way. 2. For the Time when it shall be best for her. 3. For the Praiser, by him who can best doe it. Of all these briefly.

First, what praise she shall haue. 1. Euen that (which being true) is euer accompanied with Dearest Loue to her person <sup>i</sup>. 2. Highest estimation of Gods abundant graces in Her <sup>k</sup>. 3. Frequent Commemoration of them <sup>l</sup>. 4. Moderate Lamentation at her Death <sup>m</sup>. 5. Solemne Funerals according to the Dignitie of her place <sup>n</sup>. 6. And aboue all, with precise imitation of her excellent Vertues <sup>o</sup>. All this Honour God allowes Her, that honours Him with His Feare <sup>p</sup>. But because all Praise is properly in Words (as the Schooleman teacheth <sup>q</sup>) and better words shhee cannot haue to praise Her, than God himselfe speakes <sup>r</sup>, therefore she shall be Commended in no other, neither in regard of God, nor of her Husband, Children, Kindred, Seruants, and Gods People.

First in respect of God, she shall be praised for

*mine ante probandus, sic predicandus* <sup>s</sup> *eb. S. Ambros. Inflit. Virg. cap 3. tom. 1. i 2 Job. 1. 1.*  
*Hebr. 13. 1. Ephes. 5. 25. k 1 Thess. 5. 13. l Mark 14. 9. Psal. 111. 6. m Gen. 23. 2. Job. 11.*  
*33. 35. o 1 Kmg. 14. 13. 1 Thes. 4. 13. Eccles. 22. 11. 12. & 38. 16. 17. n Ad. 8. 2. 2 Chron.*  
*32. 33. o Iam. 5. 10. Hebr. 12. 1. & 13. 7. 1 Cor. 11. 1. p 1 Sam. 2. 30. Deut. 26. 19. Job. 12.*  
*26. Esai. 8. 13. Timor Hominis, Dei Honor <sup>q</sup> Tert. de Pariti. c. 7. q Tho. Aquin. 22. q. 103. a. 1. ad 3.*  
<sup>r</sup> *Psal. 12. 6.*

<sup>b</sup> ... Nihil in illa laudabo, nisi quod proprium est. S. Ierom. ad Princip. And so of Paula he saith. *Nihil laudabimus nisi quod proprium est. & de purissima sanctae mentis fonte profertur. Id. ep. ad Euflach. Nam cum omnia opera sua laudauerit Deus, et um. terram &c. ubi ad Hominem re.*

## I.

*What Praise  
she shall haue.  
The Extent of  
Laudabitur.*

*tum est, solus non videtur esse laudatus proper quam omnis generatio fuit.*  
*Quia igitur causa est, nisi forte ea, quia alia in specie sunt, Homo in occulo? quia aliorum Gratia foris, huius intus est. Aliorum in Naturitate, huius in Corde. -- Ideo ergo homo non ante laudatur, quia non in foreni pelle, sed in interiori Ho-*

*A godly WOMANS Praye.*

- <sup>f</sup> Psal.16.5.
- <sup>g</sup> Psal.83.3.
- <sup>h</sup> Mal.3.17.
- <sup>i</sup> 2 Cor.6.18.
- <sup>j</sup> Cant.4.9.
- <sup>k</sup> Matth.12.50.
- <sup>l</sup> Hof.2.19.
- <sup>m</sup> Cant.2.10.
- <sup>n</sup> Cant.2.14.
- <sup>o</sup> Cant.2.13.
- <sup>p</sup> Cant.6.10.
- <sup>q</sup> Prou.5.19.
- <sup>r</sup> Ezr.24.16.
- <sup>s</sup> Eccles.36.22.
- <sup>t</sup> Gen.2.18.
- <sup>u</sup> Eccles.36.14.
- <sup>v</sup> Mal.2.14.
- <sup>w</sup> Eccles.36.24.
- <sup>x</sup> Prou.31.11.
- <sup>y</sup> Eccles.36.3. 23.
- <sup>z</sup> Prou.18.22.
- <sup>aa</sup> Eccles.36.14.
- <sup>bb</sup> Eccles.26.15.
- <sup>cc</sup> Eccles.26.1.
- <sup>dd</sup> Eccles.26.13.
- <sup>ee</sup> Prou.31.23.
- <sup>ff</sup> Eccles.16.22.
- <sup>gg</sup> Prou.19.14.
- <sup>hh</sup> Eccles.40.19.
- <sup>ii</sup> Prou.12.4. *Non annulus, non torques aureus, non monile; sed Gorona.*  
*Cartou. m Prou.*
- <sup>jj</sup> Psal.21.3. *Eph.*  
2.17.
- <sup>kk</sup> Eccles.15.10.
- <sup>ll</sup> Eccles.10.24.
- <sup>mm</sup> Eccles.7.19.
- <sup>nn</sup> Prou.31.10.
- <sup>oo</sup> Eccles.36.14.15.

One of his Excellent <sup>f</sup>, Hidden Ones <sup>g</sup>: for one of his Jewels, which hee will make vp <sup>h</sup>: for His Daughter <sup>i</sup>, His Sister <sup>j</sup>, His Mother <sup>k</sup>, His Spouse <sup>l</sup>, His Loue <sup>m</sup>, His Doue <sup>n</sup>, His Faire <sup>o</sup> one, as Faire as the Moone, as Pure as the Sun <sup>p</sup>: as the Moone by inherent, and as the Sun, by imputed Righteousnesse. To her Husband she shall bee commehded, as the Louing Hinde and pleasant Roe <sup>q</sup>, the Desire of his eyes <sup>r</sup>; An Helpe like vnto Himselfe <sup>s</sup>; His Companion <sup>t</sup>; for A Pillar of rest <sup>u</sup>, so that He shall haue no need of spoile <sup>v</sup>; for a Good Portion <sup>w</sup>, a speciall Fauour <sup>x</sup> and Gift of the Lord <sup>y</sup>; a Double Grace <sup>z</sup>, Doubling the number of his Daies <sup>aa</sup>, Fatting his bones <sup>bb</sup>, and making him knowne in the Gates, when he sitteth among the Elders of the Land <sup>cc</sup>: for a Tower against Death vnto him <sup>dd</sup>: A greater Blessing vnto him than either House or Inheritance <sup>ee</sup>, Aboue children and the Building of a Cittie to continue his Name <sup>ff</sup>, yea for a Crowne vnto her Husband <sup>gg</sup>, not a Gold-ring on his finger; nor a chaine of Gold about his necke, nor a Brouch in his hat; but for a Crowne vpon his h<sup>ead</sup> (an Ornament more conspicuous and eminent than the former, the Principall Ensigne of Princes <sup>hh</sup>) gracing him that hath her, as much as a Crown doth Him that weareth it: so that there is none aboue her, that feareth the Lord <sup>ii</sup>, None greater than she, not Great Men, nor Judges, nor Potentates <sup>jj</sup>: Her Grace is aboue Gold <sup>kk</sup>. Her Price is farre aboue Rubies <sup>ll</sup>. Her Continent minde cannot be valedew <sup>mm</sup>, and by reason of Her, her Husband <sup>oo</sup> is

# A godly Womans Praise.

24

is a Blessed Man <sup>i</sup>, Not like other men <sup>j</sup>.

To Her Children shee shall be Commended; because by her they haue a place of Refuge <sup>k</sup>: by Her they haue good meanes to bring and continue true Honour vpon them <sup>l</sup>, and if They (the Fruit) be a great Blessing <sup>m</sup> (as it is to haue Issue by such a One) what is the Root that beareth it <sup>n</sup>?

But I must hasten: How shall she be Praised in respect of her Parents? euen as *Rachel* <sup>o</sup> for doing seruice to them as to her Masters (the true propertie of one that feareth the Lord <sup>p</sup>.) In respect of her kindred by mariage, as *Ruth*, louing them <sup>q</sup>, Dealing kindly with them <sup>r</sup>, and Cleauing vnto them <sup>s</sup>. And in respect of her kindred by bloud, as *Ester*, who did the Commandement of *Mor-decay* when she was a Queene, like as when she was brought vp with Him <sup>t</sup>, who was exceedingly grieved at his Griefe <sup>u</sup>, and procured the Enlargement and Deliurance of her kindred with her Feasts <sup>v</sup>, her Teares <sup>w</sup>, and the Hazard of her Life <sup>x</sup>.

In regard of her Seruants also, she shall be commended; because she Buildeth her House <sup>y</sup>: Shee is like the Merchants ship, She fetcheth her food from farre <sup>z</sup>, She giueth meat to her Household <sup>a</sup>, She cloashest them all with Scarlet <sup>b</sup>, and Shee looketh so well to their wates <sup>c</sup>, that As the Sunne when it ariseth in the high Heaven; So is her beautie in the Ordering of her House <sup>d</sup>:

Lastly, because all the Essentiall Glory and Fairenesse, which is to bee found in the whole Church, The Woman cloathed with the Sunne <sup>e</sup>, as <sup>f</sup> *Revel.21.1.*

D 3] that

<sup>i</sup> Eccles.16.1.

<sup>j</sup> Eccles.36.23. Si-

ne Muliere igitur

Homo non habet

Laudem, in Mulere

re predicatur, &c.

S. Ambros. Inflit.

Virg. cap.3 tom.1.

<sup>h</sup> Proph.4.26. &

11. 2.

<sup>i</sup> Deut.5.29. Psal.

112. 2.

<sup>k</sup> Psal.127.3.

<sup>l</sup> Psal.123.3.

<sup>m</sup> Gen.29.9.

<sup>n</sup> Eccles.3.7.

<sup>o</sup> Ruth 4.15.

<sup>p</sup> 1. 8.

<sup>q</sup> 1.14. &

<sup>r</sup> 6. 2. 11.

<sup>r</sup> Ester. 2. 20.

<sup>s</sup> 4. 4.

<sup>t</sup> 4. 16.

<sup>u</sup> 8. 3.

<sup>v</sup> 4. 11, 16.

<sup>y</sup> Proph. 14. 1.

<sup>z</sup> 31. 14.

<sup>a</sup> 31. 15.

<sup>b</sup> 31. 21.

<sup>c</sup> 31. 27.

<sup>g</sup> Eccles.16. 16.

<sup>f</sup> Gal.3.28. Ephes. 4.15.16. Cant. 2.10.  
— Cum iipso cogita-  
tis amantes, non u-  
rum & Feminam,  
sed verbum &c. A-  
niv. am sentatis, o-  
portet. Et si Chris-  
tum & Ecclesiam  
dixerit, idem est, ni-  
si quod Ecclesia no-  
men non uia Ani-  
ma, sed multarum  
unitas, vel potius  
unanimitas desig-  
natur. S. Bern. serm.  
61. in Cant.

## II.

When she shall  
be Praised.

<sup>g</sup> Cant. 5.5.

<sup>h</sup> 1.5.

<sup>i</sup> 2.2.

<sup>k</sup> 4.12.

<sup>l</sup> Luk.6.26. Eccles.

15.9. <sup>28. 16.</sup>

<sup>m</sup> Esay 30. 18.

40. 31.

<sup>n</sup> 64. 4.

Heb.10.36.37.38.

Hab.2.3.4.

<sup>o</sup> 1 Cor. 4.5.

1 Pet.1.7. Et nos

ergo non nobis lau-  
dem exigamus, nec

preripiamus iudicium Dei & praeueniamus sententiam indicis, sed suo Tempore, suo Iudicii reser-  
uemus. S. Ambros. in Luc.1.8. c.17. tom.5. a Tim.2.5. Eccles.11.27.28.

Nam si laudari au-  
to Gubernator non potest quam in portum nauem deduxerit: quomodo laudabit Hominem priusquam

in statuorem mortis successerit? S. Ambr. de Bono Mort. c.8. tom.4.

Merito ergo differtur, ut se-  
quatur sacerdotes eius Laudatio, cuius dilatatione dispendium; sed incrementum est--- Et ideo lau-  
datio eius non in exordio; sed in fine eis. Nemo enim nisi legitimè certaverit, coronabitur. Ideoq; sa-  
piens illi dicit: Ante mortem non laudes hominem quemquam Ratio. Quia in fine hominis ne adan-  
tur opera eius. Id. Instit. Virg. c.3. tom.1.

that of Iustification & Sanctification &c. belongs to euery Member of the Church <sup>f</sup>, and cōsequently to euery Woman fearing the Lord, therefore to Gods people she shall be commended, as one of the Hands of the Church dropping with sweet smelling Mirrhe <sup>g</sup>: As the Curtaines of Salomon <sup>h</sup>; As a Lilly among thornes <sup>i</sup>; A Garden inclosed: A Spring shut up. A Fountaine sealed <sup>k</sup>.

But when shall shee haue all this Praise, and of whom? Not by and by, nor of Euery one <sup>l</sup>, for Praise is not comely in the mouth of euery one, of euery scoffing Ishmael.

But first of the Time.

Many when they heare a Promise (and a Promise I told you at first, this is) think to haue it by and by; but they marke not, that a Promise and the Fruition of it is not all at once. It must be waited for <sup>m</sup>, especially this Promise of Praise: *Untill the Lord come* (as the Apostles limit the Time) and then, at his Appearing, *she shall haue praise of God* <sup>n</sup>. Then at his Appearing <sup>o</sup>, Her Faith shall be found unto Praise and Honour, and Glory. Therefore in the mean while, best for her to *Fear the Lord*, and so be praise-worthy, than to be praised for the present.

I. Not only because it is safest praising Her as a Master of a ship is (saith S. Ambrose <sup>p</sup>) when she

is safely arriued in the Hauen, past all danger of shipwracke; or growing more proud by her praise (which many Liuing doe) as *Herod* for one<sup>4</sup>, and that Philosopher for another, whose soule being before no bigger than a mans finger, became so pust vp and swolne with others commanding him, that (as *Arrianus* reports) it grew greater than two Cubits<sup>5</sup>.

<sup>4</sup> Ad. 18. 21.<sup>5</sup> Arrian. Epist. I.<sup>3. c. 2</sup>

2. Nor only because actuall praise is in the lips of the praiser, and so a wicked woman may be praised, and yet not be worthy of it, and a godly woman may be praise-worthy, and yet not haue it, whereas praise-worthiness is euer in the partie to be praised, and fewest (you know) haue this worth; but many haue praise without it, therefore praise-worthiness is the Nobler Grace of the two, and consequently best for a Woman to be worthy of praise, though she be not praised for the present.

3. But one of the chiefest Reasons is this; because indeed all our earthly praise is *Laudatur*, that is, for the present; but continueth not. Is, but shall not be. Sometimes a godly woman is commended, and sometimes she is not. As *S. Paul* praised the *Corinthians*<sup>6</sup>, Now I praise you Brethren, and by and by he saith: Shall I praise you in this? I praise you not: whereas This praise here promised so Is, that it shall be still, and that cannot be in this Transitory world; but in Heauen, where Her praise that feareth the Lord for euer, endureth for euer: *Laudabitur, She shall be praised.*

<sup>6</sup> 1 Cor. 11. 1. 22.

The best Time then for commanding Her is yet to come, and that from Him who can best doe it; *of whom shee shall be praised.*  
But

III.

But I must tell you first, this Time should never come, could the scoffing Israels of our daies be heard railing vpon, iesting at, belying and flandering Her and Him *that feareth the Lord*. It was euer their Deuillish propertie <sup>a</sup>, with many disgracefull censures to dimme the glory of the children of Light, spitefully to aggrauate their tender frailties, rather than to commend their vnreproueable Graces. So of old they scourged the Primitiue Christians with their viperous, virulent tongues <sup>b</sup>; but as Saint Jerome thanks God that He was counted worthy to be hated of the world <sup>c</sup>; so should every good man and woman, not much trouble themselves for the vniust censures and disconceits of witlesse and worthlesse prophaneesse; but rather (as Paulinus <sup>d</sup> exhorts) haue more regard to their good name, lest any sparkle or appearance of euill truly proceed from them, whereby any flame of euill report may be kindled, and so to liue, that none may speake euill of them without lying. For maugre the malice of all Sensualists, the Time will

<sup>a</sup> 2 Kings 9. 11.  
A.B. 24. 5. C. 26.  
24. Neh. 6. 13.

<sup>b</sup> Tert. Apolog. 7.  
G.c. Arnob aduers.  
Gent. M. Felix in  
Orat.

<sup>c</sup> Gratias ago Deo  
meo, quod dignus  
sum, quem mundus  
oderit. S. Ieron. A.  
felle.

<sup>d</sup> Ephes. 5. 15. Phil.  
4. 8. 9. 2 Cor. 8. 20.

<sup>e</sup> 1 Pet. 2. 11. Heb.  
11. 39. Ecc. 4. 1. 12.

-Nec ex nobis scin-  
tilla procedat, per  
quam aduersus nos  
finiftra fame flam-  
ma confletur - N.os  
id agamus, ut maledic-  
tio nemo loqui,  
absque Mendacio  
possit. Paulin. epift.  
ad Celani.

<sup>f</sup> 1 Cor. 4. 5.  
<sup>g</sup> 2 Cor. 10. 18.

<sup>h</sup> Job. 12. 43.

<sup>i</sup> 2 Pet. 3. 9.

<sup>j</sup> Lam. 5. 8. 9.

<sup>k</sup> 1 Pet. 4. 5.

whole world the good works of the godly, *Honorifico pietatis testimonio*, with an honourable approbation of their blessed godlinesse; & also to reueale vnto the whole world the wicked Deeds of the ungodly, *Manifesto impietatis vituperio*, with a publike, and open, uncontrouleable Discouerment of their cursed wickednesse <sup>c</sup>: yea the Judge is ready <sup>c Mat. 25. 34, 41.</sup> to turne *Laudabitur* into *Laudatur*, her praise worthinesse that feareth Him for euer, into everlasting Praise; so that should her Husband and Children faile to praise Her, which yet they do not, for they commend Her in the 29. verse of this Chapter, saying: *Many daughters haue done vertuously; but thou excelest them all* <sup>d</sup>: or should the Godly cease <sup>e</sup> *Trou. 3. x. 23, 29.* to praise Her, which they will neuer do either here or in Heauen <sup>f</sup>. Here Her semembrance is so <sup>g</sup> *Can. 6. 9.* sweet in all their mouthes, that they say: <sup>h</sup> *Let her Memory be blessed: Let her bones flourishe out of her place;* and *Let the name of Her that was honoured be continued upon her Children* <sup>i</sup>: or should Her owne workes give ouer praising Her in the Gates, which they are forbidden to doe, vers. 31. of this Chapter, yet God himselfe will haue *Her workes follow her to Heaven* <sup>k</sup>, and *Accepting of Her* <sup>l</sup>, and *Them* <sup>m</sup>, by Christ Iesus <sup>n</sup>, *Hee himselfe will praise Her, that hath made Him Her Feare* <sup>o</sup>, *Her praise* <sup>p</sup>, saying: *Well done thou good and faithfull servant, thou hast beene faithfull ouer a few things, I will make thee ruler over many things, Enter thou into the ioy of thy Lord* <sup>q</sup>. Where it is best to leauue Her, euen with her Lord, taking more ioy (as a Schoole-man teacheth truly) in praising Him, than in contemplating her

<sup>k</sup> *Reuel. 14. 13.*<sup>l</sup> *Gen. 4. 4. Ad.*<sup>m</sup> *10. 35. 1 Pet. 2. 5.*<sup>n</sup> *Hebr. 13. 15.*<sup>o</sup> *Ezra 8. 13.*<sup>p</sup> *Deut. 10. 21.*<sup>q</sup> *Matth. 25. 21.*

<sup>1</sup> Perficit Dei laudatio magis animā perficit, quam Dei fructus, quia magis letatur in Gloriā & plus gaudebit de Dei gloriā & honore, quam de suā Glorificatione, & plus iocundabitur in laudando Dominiū, quam in confidenciā do proprio bonū.  
Bonau. 3. d. 1. q. 1. p. 66. A. sim. Profoloz. c. 15. & 26.  
<sup>2</sup> Quid agimus anima? cur ad mortem eius venire formidas? — S. Ier. Epitaph. Paule.

*Application.*  
*The Lady deceased.*

*Mulier Timōs Dominum.*

<sup>1</sup> 1 Pet. 3. 7.  
<sup>2</sup> E/ai. 33. 6.  
<sup>3</sup> 2 Cor. 4. 7.

Epist. ad Principi-  
cm. Gal. 3. 28.  
— Non confidran-  
tes Holdam & An-  
nam ac Delboram,  
viris & viris pro-  
phetasse, & in ser-  
uitute Obili ne-  
quaquam differen-  
tam Sexuum vale-  
re; sed Mentium.  
S. Jerom. Enchir.

owne praise, in Glorifying God, than in her owne Glorification <sup>4</sup>.

But though we haue brought a Godly Woman where she would be, to Heauenly Praise, and Honour, and Glory, and found them by Gods freefauour in Christ giuen vnto Her; yet who is such a Woman? We haue not found Her yet; and why not yet? Because among other reasons, as Saint Ierom was afraid to entreat of the Death of that Venerable Matron *Paula*<sup>1</sup>; so am I to speake of the Decease of this Honourable Lady. Thefefore giue me leaue (beloued) to deferre the vncomfor-table Passions of her Death, vntill I be a little better heartned by relating some of the laudable actions of her Life.

For the subiect then of my Text, I dare say, in regard of the Description thereof, your owne con-sciences haue made the Application, and doe wit-nessse for Her, that She was *A Woman fearing the Lord*. A Woman indeed, & so the *Weaker Vessel*<sup>2</sup>, yet neuerthelesse Honour to be giuen Her in that respe&t; but rather the more (as Saint Peters inference will allow) because though shée had *This Treasure of the Feare of the Lord in an Earthen and in a Weaker Vessel*<sup>3</sup>, yet Gods strength was made perfect in her Weaknesse. And it is S. Ieroms rule<sup>4</sup>, you should iudge of Vertues, *Non Sexu, sed Ami-mo*: Not by the Sex, but by the Minde and con-stant purpose of a Regenerate Heart: This makes the Difference of force in the seruice of Christ, not either Male or Female.

Survey then (if you please) as briefly as you wil,  
the

the severall workings of Her Godly Feare.

First to Her Head, her Subiection and Helpfulness like that of Saint *Augustines* Mother to his Father \*.

To Her Children, her tenderest Affection and Sollicitousnesse to plant *the feare of the Lord* in their hearts, to fit them with worthy Matches out of Religious Families, to adorne her onely Sonne with the richest endowments of Grace and Learning: Witnesse her Letters to that Learned Professor \* in our famous Vniuersitie, worthy to be kept as a Monument of her truly Noble spirit and Godly Desire (like that of *Gregory Nazianzen's* Sister) to haue the fruit of her Body become the fruit of the Spirit <sup>7</sup>.

To Her Parents, shee was another *Rachel*, another *Marcella* \*

To Her Kindred by mariage another *Ruth*, and to them by bloud another *Hester*.

To Her Seruants, shee was bountifull in their Health, compassionate (as *Fabiola* <sup>b</sup>) in their Sicknesse, either of Minde or of Body, prouiding for them (like the Centurion) both spirituall and corporall Physicke.

To All, Her whole Deportment was so Louely, *Religius De-*  
*so sweet, what by the law of kindnesse in her tongue* <sup>c</sup>, *portmet to all.*  
Salutations, Gifts, Almes-Deeds, Visitations, In-  
 uitations, and by other offices of courtesies and  
Hospitalities, that Her Amiable Behaviour was a  
powerfull Meanes, an attractiue Load-stone to *Especiallly v-*  
*draw vnto Her the hearts and loues of as many as vnto Gods*  
*knew Her, yea as but heard of Her.* *people.*

*The workings  
of Godly feare  
in regard of  
Her Husband:  
Children.*

\* *S. Aug. Confess.  
lib.9. cap.9.*

\* *Doct. Pridesaux  
Rector of Exeter College in  
Oxford.*

<sup>7</sup> *Greg. Nazian. in  
Laudens Gergon. O-  
rat. 25.*

*Parents.*

\* *S. Ier. ad Princip.  
Nusquam sine Ma-  
tre &c.*

*Kindred.*

*Seruants.*

<sup>b</sup> *Id. Epitaph. Fa-  
biola.*

*A godly Womans Praise.*

<sup>16. 3.</sup>  
4. Psal. 119. 63.  
*{*  
<sup>79.</sup>  
Gal. 6. 10. 1 Pet. 2.  
27. Coloss. 1. 4.

But vnto Gods children shee ever only afforded the dearest pangs, the highest Degree of her kindest Affection <sup>4</sup>: Their company the most loued, and they Hers. Not so much in regard of Her fauour towards them, which was great; but chiefly by reason of that spiritual Helpe and refreshment, which they might get by conuersing with Her in the choicest passages of Sanctification. For shee had the Art to vphold holy conferences about perplexities of conscience, Relapses into sin, and Remedies against the same: Shee had the skill to beget many ioyfull Meditations of mortifying Grace and euerlasting Glory: She had the Zeale to nourish Heauenly mindednesse, boldnesse in the waies, and cheerfulnessse in the exercises of Religion and Deuotion.

*Constant use  
of the Meanes  
of Saluation.*

Touching Her submission to the Meanes of Saluation: O what delight shee tooke here and in London, to heare conſcionable and searching Sermons! It was Her onely Pleasure in that Citie (as she professed) to frequent them there; yea what Griefe was it vnto Her (as it was vnto Saint Ambrose) to heare of the Death of any of Gods zealous Ministers <sup>5</sup>?

<sup>c</sup> Paulin. in Vita  
D. Ambroſi.

And should I be silent, yet Her Oratory in her house hereby, this Church too (a part whereof her Zeale together with her Honourable Husbands Loue to Gods House newly erected) that Cloſet also of Hers in Truro, yea every place almoſt would ſpeakē aloud of her conſtant reading, hearing, meditating on the Word, ſolemne Humiliations, ſolitary conferences with her God, ſer-  
uent

uent prayers and ejaculations, which (as the sweetest incense) shee cuer and anon sent vp to the Throne of Grace for the pardon of her sinnes, the fauour of God, the spirituall Good of her Dearest Husband, Children, and Gods Church.

<sup>i Psal. 18. 23 Rom.  
7. 21, 22, 23, 24.</sup>

But adde vnto all these, another more speciall, essentiall, and superior working of Her Godly Feare, and that was Her continuall Combating against all sinne, euen Her most commanding sin whatsoeuer that was <sup>f</sup>. For there was a time to my knowledge, when after the preaching vnto Her of the power and efficacie of Gods promises, and of Christis Death and Resurrection, for the mortifying and mastering of any bosome and beloued sinne, you might easily see in Her, how willingly shee yeelded vnto the Sanctifying worke of the Holy Ghost for the Ouer-comming of her strongest corruptions, how heauily shee was displeased with relapses into smaller offences of daily incursion against the generall and constant purpose <sup>g</sup> of her heart not to sinne in any thing; how faithfully shee rested vpon those sweetest promises of God (which she confessed shee had not erst so well weighed) for the mortifying of speciaall infirmities, and how vnfainedly shee resolued to set her Faith on worke, to draw not onely assurance of pardon from the Merit of Christis Death and Resurrection; but also that Power and efficacie which is in them, to *Die to Sinne, and Live to Righteousnesse* <sup>h</sup>.

*Vnfained Resolution to mortifie her most prenailing Sinne.*

<sup>b Psal. 119. 6, 8.  
Act. 11. 23.</sup>

<sup>c Mic. 7. 18. 1 Job.  
1. 9. Rom. 6. 14. Eccl.  
36. 25. 2 Cor. 12.  
7. 9.</sup>

<sup>d Rom. 6. 4, 5, Eccl.  
Vix, inquam, illa  
Christi mortua nostra  
communicatur, ut  
per hoc Christum  
morianus peccato,  
scut Christus pecca-  
to semel moriens est,  
id est, non ut pecca-  
tum nobis non im-  
putetur, sed enim ad  
Iustificationem per-  
tinet, sed ut peccati  
vix iam non sunt  
nobis efficax, immo  
vero contra fratres  
Vix illa Christi, cui  
per Spiritum San-  
ctum coniuncti su-  
mus, peccatum occi-  
damus. -- p. 51. emd  
qui non facit est non  
peccare; sed etiam</sup>

<sup>e</sup> *bereagere oportet, eadem via illa Christi, quā viator peccati & mortis in carne nostrā vivere cōpet.*

*Dor — nobiscum communicata facit ut &c. Beza epist. Theolog. 45. p. 211.*

## A godly Womans Praise.

<sup>¶</sup> Ecclesiastes 8.3.

<sup>1</sup> S. Jerom. Euseb. Epitaph. Paul.

<sup>2</sup> Neq[ue] r[ati]o[n]is  
inter basiliu[m] ymas  
Denotatio[n]is & atatu-  
tus virginum virilis,  
aque eas quas pri-  
meua etas inter in-  
fantia vagi[n]em emi-  
git, lacrymas utiq[ue]  
paniente & con-  
fessionis. Veruntur  
men longe amplius  
utrisque procedunt  
alie quæd[am] lacry-  
me quibus infundis-  
tur sapor vini. Illas  
enim lacrymas ve-  
re in vino mutari  
dixerim, que Fra-  
ternæ Compassionis  
affectione in seruore  
prodicit charitatem,  
pro qua eti[am] ad bo-  
Bonnie to the

Poore.

ram tu ipsius im-  
memor esse, fibria  
quæd[am] celerate vi-  
dens. S. Bern. in E-  
pip. Dom. Sermon. 3.  
*Thakfulness*  
for Delin-  
uerance from  
the Plague.

<sup>3</sup> Act. 9. 32.

<sup>4</sup> 91. 7.

<sup>5</sup> Psal. 50. 15.  
33. 1.

This was the Life of this Elect Lady fearing the Lord, and therefore she hath right and interest to all those Honourable Attributes of Praise, which you heard cuen now God himselfe giue her in His owne words.

But O my Soule what dost thou? Why art thou yet afraid to come to her Death? as if while I held my peace and were busied in Her Praises, Her Death could be deferred? Alas it could not by all the Meanes that were vsed. For *No man* (saith the Preacher) *hath power over the spirit to retaine the spi-rit* <sup>¶</sup>. Then speake of her Death I must, and yet (to make vse of S. Jerom's words in a like case) *Quis possit siccis oculis Paulam narrare morientem?* <sup>1</sup> Who can relate the Death of the Lady *Frances Roberts* without shedding some Teares of Compassion, of Deuotion, yea and of Compunction too <sup>2</sup>? Shee deserues some Teares from vs (Beloued) as well as from the Poore, weeping now and shewing the Coats and garments which this Doreas made for them, while she was with them <sup>3</sup>.

But to stop the current of them a little longer. Begin we with Gods mercifull preservacion of Her in *London* from the noysome Pestilence; because she acknowledged it (as was meet) with humble Thankfulness <sup>4</sup>. And then remember, that vpon Her returne home, being summoned by Sicknesse, by and by she set her House in order, like *Hezekiah*; She spake to the Hearts of Her Children, Friends, and Seruants, that were then about Her (like *Iacob*) by putting them in remembrance of Her Departure and their Duties: She hungered and thir-  
sted

shed after the Body and Bloud of Her Dearest Sa-  
uiour, which shee receiuied with Due Examina-  
on <sup>P</sup> of Her Knowledge, Faith, Loue and Repen-  
tance, with reverent Gesture, heartie Thankful-  
nesse, deuout Attention, and very Fruitfully to the  
greater strengthning and refreshing of Her Soule  
then trauellung for the other Life.

And now (Beloued) that she lieth on the bed of  
Languishing, we must not be austere in reprehend-  
ing every Infirmity; but Pitifull in considering  
the tender frailtie of it.

For what though shee were (as Sicke folke are  
commonly <sup>\*</sup>) more Passionate than others, yea <sup>by reason of</sup>  
than Her selfe in Her health, yet if God iudgeth <sup>Spiritual and</sup>  
not according to the strange Effects and Symp-  
toms of Her sicknesse, not according to the short <sup>Bodily Distre-</sup>  
<sup>per.</sup> moment and violent passions of Her Death; but <sup>\* Auctores &c. vñ-</sup>  
according to the holy Actions of Her Health, the <sup>ouſſe ſtrictus v-</sup>  
former Affections of Her Heart, and the Generall <sup>no. Eurip. Orefla</sup>  
Course of Her Life <sup>¶</sup>; then it is our Dutie, not <sup>¶</sup> Ms. Greenham.  
feuerely to censure her passionatenesse, who by  
reason of the parching Feauer of the Spirit, as well  
as of the Body, was disquieted in her Imagination  
(as the Phyſitian of the body could diſcernē)  
though not in her Memory. Consider therefore  
O Man (as that excellent Phyſitian of the Soule  
aduifeſt thee <sup>¶</sup>) if thou canſt beare with a fraile  
Body, that thou muſt much more beare with a  
fraile Minde and Body too. Consider also O Man,  
that this her Pettishnesse did more wound her to  
the heart, than any iniury thou couldeſt preſſe her  
with. Neither doe I ſpeake this to nouriſh paſſion  
in

<sup>\*</sup> Id. Of Death.  
fol. 9. part 1.

<sup>¶</sup> Ms. Greenham.  
1. Treat. for AF-  
flict. Conſc. fol.  
111. part 2.

<sup>1</sup> *Vitemus ergo aut temperemus iracuum: ne sit eius aut in Laudibus exceptio, aut in vitiis exaggeratio.* S. Ambro. Off. lib. 1. cap. 21.  
**Repentance**  
 for the same.

in any, or to proue her Anger to be Sinlesse <sup>c</sup>; but to be a leſſe Sinne, because her Spirituall and Bodily Distemper was so great, or rather because her Faith quenched the flame of this fiery passion in Christ's Bloud, resolued and melted her heart into many penitent Teares afterwards. Oh, said she to me, (pressing her with Davids example, *Psal. 131.*) In my Health I could digest any iniury, and deeemed it base and vngodly, not to be able to doe ſo; but now (I know not how) me thinkes I am ouertender in bearing them. I am impatient indeed, and then I weepe for my impatiencie. For I know (as ſhe her ſelfe vrged) *The wrath of Man doth not accomplish the Righteouſneſſe of God* <sup>c</sup>.

<sup>c</sup> *Iam. 1.20. Psalm.*

<sup>4. 4.</sup>

<sup>a</sup> *Ephes. 4. 26. Vel certeſic: Si iraſcimini, vobis iraſcimini, quia committiſtis, & non pecca-bitis. Qui enim ſibi iraſcitur, qua ciō cōnotuſtis, definit iraſci alterius.* Id ibid.

#### *Her Agonie.*

<sup>x</sup> *Ezek. 18. 13,30.*  
<sup>y</sup> — *Si quem vide- rimus pauperē mori- turum, ſumptu iu- uemus, & dicat u- niusque, noſtrūm: Beneditio moritu- ri nime veniat: Si que- viderimus de- bilem, non deſtra- mus, ſi quem in ex- tremis poſitione, non relinquam⁹.* S. Ambroſe de Boni Mort. cap. 8. tom. 4.

Thus ſhee was Angrie with her ſelfe for being Angrie with others, and then (according to Saint Ambroſe's rule) it ceased towards them before the Sunne went downe <sup>x</sup>; and was not this Holy Reuenge on her ſelfe a true fruit of Euangelicall Repentance? *2 Cor. 7. 11.*

But aye me! me thinkes I now heare her groaning vnder the dolefull pangs of Death, vnder thoſe pangs of which ſhee had foretold ſaying: I ſhall ſuffer much more ere I goe hence. And can any haue the heart to heare her groaning pangs, without renting his owne heart from his darling pleasure? without lamenting his owne ſinnes, which vnlesſe he forſake betimes, will bring him to euerlaſting Burnings <sup>y</sup>? or without learning to compassionat euyer weake one, to affiſt any one yeelding vp the Ghost, because (as Saint Ambroſe giues the reaſon <sup>z</sup>) the holy Peoplet *Job* desired the

the Blessing of one, that lyes a Dying: *Benedictio morituri, in me venias: Let the blessing of him that is ready to die, come vpon me!*

Let vs then, not yet, leauue this Departing Saint. For in the midst of this her Agonie, after shee had layen groaning many houres without any articulat or distinct speech, yet vpon triall made of Her sense and memory by demanding of Her, whether she would haue prayers made for Her, shee answe-  
red plainly: With all my heart, pray, pray. And then as *Gregory Nazianzen*<sup>a</sup> reports of his Father, that though He was daily, yea hourely, in great paine before his Death, yet He was euer still and quiet from paine, onely while Diuine Seruice was saying; so this Deuout Lady forgetting(as it were) Her former Groanings, did listen attentively to the prayers that were made for Her, without searching so much as one sob during that time. And afterwards rehearsing distinctly part of the Lords Prayer, you might heare Her, when S. Stephens Vision and last words <sup>b</sup> were read vnto Her, re-  
peat very often these last words of Her Sauiour <sup>c</sup>: <sup>b</sup> *Act.7.53,56,59.* <sup>c</sup> *Luke 23.46.*  
*O Heavenly Father into thy hands I commend my spirit.*  
Thus on a sudden I haue told you how she Dyed in  
the Lord<sup>d</sup>, and is with Christ<sup>e</sup>.

And though we saw her afterwards mouing her lips; but heard not her Voice, no more than they that were at Saint Ambroses Death did heare his Voice; but only saw his lips moue <sup>d</sup>; yet we must not thinke *The Spirit of strength* <sup>e</sup>, of *Prayer* and *Grace* <sup>f</sup>, is then onely strong, when we heare a Dying Saint pray, because Christs Spirit cries in

F                    Gods

*Deuotion at  
Her Death.*

<sup>a</sup> *Orat.28. de Fu-  
nere Patria.Tom.2.*

<sup>\* Revel.14.13.</sup>

<sup>\*\* Pbil.1.13.</sup>

<sup>d</sup> *Paulin. in D.*

<sup>e</sup> *Ambrof. Vita.*

<sup>f</sup> *Ezra.11.2.*

<sup>f</sup> *Zach.12.10.*

<sup>6</sup> Gal. 4. 6.<sup>10</sup> Rom. 8. 26.

1 Tim. 5. 21.

Gods Children, *Abba, Father*<sup>8</sup>, with Vnutterable Groanings<sup>9</sup> which we cannot heare, and therefore I doubt not, but this Elect Lady cried loudest in Gods eares, when we heard not her words; and why may we not thinke now, our sinnes hindered vs from hearing them? I am sure, heretofore she hath spoken againe and againe many Heart-piercing speeches to deterre from Sinne, and to allure to Holinesse of Life. If she be not hearkened to now, henceforth wee shall heare Her speake no more, *I charge you therefore before God and the Lord Iesu Christ, and the Elect Angells: you (I say) I charge whomsoeuer shee hath iustly reprooued for any Sin, that you forsake those Sins; and whomsoeuer shee hath zealously exhorted to holy Duties, that you performe those holy Duties, for henceforth you shall heare Her speake no more.*

*Conclusion.*

*Sed quid ego temo-  
ter Frater? quid ex-  
pellam? ut nostra  
secum cōmoriarur  
et quasi conspelia-  
tur oratio? S. Ambro-  
de Obitu fratribus.  
Tom. 3.*

But why should I detaine thee ( Honourable Lady) any longer? Or what doe you ( Beloued) expect more? That our speech also should Die together with Hers, and (as it were) be Buried together with Her. O my Blessed Brethren, suffer neither this Godly Lady, nor Gods word to depart so dishonourably from you.

I. Suffer not Her so to depart from you; but let *Imitation* of her euer liue in your breasts by Esteeming Her verity highly in loue for Her workes sake, by Commemorating Gods Graces in Her; but aboue all by *Her Vertues*.

<sup>1</sup> Ideo laude oris  
ad Hominem: vi-  
tum, ut alios apud  
quos laudatur, in  
bonam opinionem, & Recuerdiam, & Imitationem ipsius inducamus. Thom. Aquin. 22.  
q. 94.

from

# A godly Womans Praise.

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from you; because she is with Christ, which is best  
of all<sup>1</sup>; because she is Taken away, not from you;  
but from the euill to come, Esai.57.1. From you shee  
is not Taken, but from seeing the plagues and mi-  
series of this wretched world, yea from seeing the  
future Deaths of you, Her Dearest friends<sup>1</sup>, for  
whom she would haue wept full bitterly; but you  
haue greater Cause, if you will heare S. Ambrose  
and S. Jerome comforting themselues in a like case,  
to Rejoyce<sup>2</sup> and to giue God thankes<sup>3</sup>, that you  
Haue had Her, nay that you Haue Her, if so be  
you follow Her good example, and represent her  
to the life by your Godly Life.

To conclude: I beseech you all (Blessed Bre-  
thren) Suffer not the Word of God, which you  
haue heard this day, for want of the Feare of God,  
which is *The firmest foundation of Gods word*<sup>4</sup>, to  
vanish into aire, into nothing, to rebound from  
your flintie hearts (as a shaft shot against a wall of  
Adamant<sup>5</sup>); but in Gods Name, Let the Sword  
of Gods Spirit sunder euery one of our minion  
sinnes from our boſomes: Let Gods pretious pro-  
mise here of praising a *Woman that feareth the Lord*,  
feare vs from our strongest corruptions. *Atq. vti-  
nam præconia fæminarum, imitarentur viri.* And I  
may well wish with Saint Jerome, that Men would  
emulate and imitate Women in their deserued at-

<sup>1</sup> Pbil.1.23.—P.8  
Christum ledimus  
cum exortos quoſ-  
que ab illo quæſimis-  
ſerando non equa-  
nimier accipimus.  
Cupio, inquit Apo-  
ſtoli, recipiām.  
Ergo votum ſi alios  
consequitorū impati-  
enter dolamus, ipſi  
conſequi nolumus.  
Tertul. de Patient.  
cap.9. Temperes fa-  
nē Dilecti Gaudii,  
melitiam d. foliorum,  
& tolerabili-  
tas ſiat nobis, quod  
Nobiscum non eſt,  
quia cum Deo eſt.  
Berlin Cant. ſer. 27.

II.

Practise of  
Gods word.

<sup>1</sup> Non enim nobis  
eruptus es, ſed per-  
culis. —raptus eſt  
ne totius orbis ex-  
cidia, mundi ſinum,  
propinquuū fune-  
ra, &c. S. Ambros.  
de Obitu Fraſris.  
fol. 17.

<sup>2</sup> Latitudine eſt  
enim magis, quod  
talem fratrem ha-  
buerim, quam dolendum, quod fratrem amiferim. Illud enim manus, hoc debitum eſt. Idem ibid.  
fol. 13. <sup>3</sup> Non mæremus quod talem amissimus, ſed gratias agimus, quod habuimus, immo habe-  
mus. S. Jerom. Epitaph. Paule. <sup>4</sup> Basis quedam Verbi eſt Timor sanctus. Si uis eximū ſimula-  
cium aliquod in Basi ſtatuitur — ita verbum Dei in Timore Sancto uult ſtatuitur ſorū ſu-  
catur, hoc eſt, in pellorū timentis Dominum. — S. Ambros. in Psal. 118. Serm. 5. <sup>5</sup> Iam. 1.  
22. Zech. 7.12.

<sup>q</sup> S. Ierom. epist.  
ad Furiam.

## III.

*Means to God-  
ly Feare.*

<sup>r</sup> 1. Cor. 10. 11.

Reuek 14. 7.

<sup>s</sup> Esai. 57. 11. &

53. 5. Mat. 27. 46.

<sup>t</sup> Ecclesi. 3. 14. 1. b

7. 1. Psal. 39. 4. &

<sup>90. 12.</sup>

<sup>u</sup> 2. Cor. 5. 10.

Matib 12. 36.

<sup>v</sup> Rom. 2. 15. Reu.

<sup>6. 16.</sup>

## IV.

*So Great a  
Feare as must  
feare us from  
our Bosome  
Sinne.*

Psal. 18. 23. Prov.

8. 13.

<sup>y</sup> —Hunc si quis  
parum metuit, val-  
de contemnit. — B.  
Fulg. de Myſt. Me-  
diat. ad Traſim. l. 2.  
pag. 215.

<sup>z</sup> Si in solo uno pec-  
cato decesserit Ho-  
mo, irrevocabili-  
ter missus in ignem

eternum—Gerson 2. p. de Mendicit. Spirit. lit. D & H. part. 2. <sup>b</sup> Ex parte enim Auerionis di-  
cit Iacobus qui offendit in uno factus est omnium rens, quia scilicet uno peccato peccando incurrit  
pane reatum, ex hoc, quod contemnit Deum, ex cuius contemptu prouenit omnium peccatorum reatus.  
Aquin. 1. 2. q. 7. 3. a. 1. ad iiii. Peccatum enim remitti non potest, quamdiu Voluntas peccato adberet.  
Idem p. 3. q. 8. 7. a. 1. c. & q. 8. 6. a. 2. c. Vnde non potest esse vere penitens, qui de uno peccato pa-  
nit, & non de alio. Si enim d. plicaret i illud peccatum, quia est contra Deum super omnia di-  
lectum—Sequeretur, quod de omnibus peccatis penitiret. Id. q. 8. 6. a. 3. c.

tributions of Praise <sup>q</sup>. Lastly, if you desire to know, besides this motiue of obtaining Heauenly praise, what other Meanes you should vse to get, keepe and increase such a godly Feare in you, then consider the examples of Gods dreadfull iudgements <sup>r</sup> on them, that Feare Him not, yea on Christ Iesus Himselfe pursued for our sins <sup>s</sup> to the fulnesse of Bitternesse by the iustice of God, consider that first. Then remember your owne Deaths to haue them before you <sup>t</sup>, remember your stricte Accounts to be made <sup>u</sup>, remember the restlesse Terror of Conscience <sup>v</sup>, which followes the impenitent, and then or neuer you will *Feare the Lord Greatly*, as Obadiah and this Blessed Lady did.

Be not deceiuied (my Brethren) after all this Hearing, it is not a Little Feare will serue the turne. For to Feare God but a little (as Fulgentius saith) is to contemne Him very much <sup>w</sup>. It must bee at least so Great a Feare, as must feare you from your Greatest, your Sweetest Sinne whatsoeuer that be, else if you Die in it <sup>x</sup> without Repentance (which God forbid) your Worme shall not die, neither shall your fire be quenched, and you shall be, not a praise, but an Abhorring to all flesh, the last verse of the Prophet Esai with Iames 2. 10. <sup>y</sup>, and Ezekiel. 18.

IO; II, 13.

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Knowing therefore (as Saint Paul concludes <sup>c</sup>) <sup>c 2 Cor. 5.10,11.</sup> the terror of the Lord, we perswade you (Blessed Brethren) to feare God Greatly, and to Give Glory vnto Him <sup>d</sup>; then you shall haue praise of Him, then hee <sup>d Revel. 14.7.</sup> will glorifie you; and to say no more than this (with the Prophet Ieremie <sup>e</sup>), which will make the Fear- <sup>e Jer. 10.7.</sup> lesse Sinner inexcusable: Who would not feare thee?

O Lord, thou King of Nations, thou King of Saints? <sup>V.</sup>  
1. For thou onely art Holy: 2. For all Nations shall come vnto thee, and worship thee: 3. For thy iudgements are made manifest <sup>f</sup>: 4. For there is none like unto thee, that pardoneth Iniquitie, and passeth by the Transgression of the remnant of thy Heritage <sup>g</sup>? Who <sup>f Revel. 15.4.</sup> <sup>g Mic. 7.18.</sup>

would not Feare Thee such an Almighty, All-seeing, Just, Mercifull Lord God? Put thy feare therefore in our Hearts (as thou hast promised <sup>h</sup>) that wee may never depart from thee; but clinging inseparably by a liuely faith, vnto the bleeding wounds of our Blessed Redeemer, may without all flauish Feare <sup>i</sup> of Death and Judgement, Louingly <sup>k</sup> appeare before thy Judgement-seat, and without desperate Crying to the mountains and rocks Fall on us <sup>j</sup>, may ioysfully heare Thee say vnto vs: Come ye Bleſſed of my Father, Inherit the Kingdome prepared for you from the foundation of the world <sup>m</sup>.

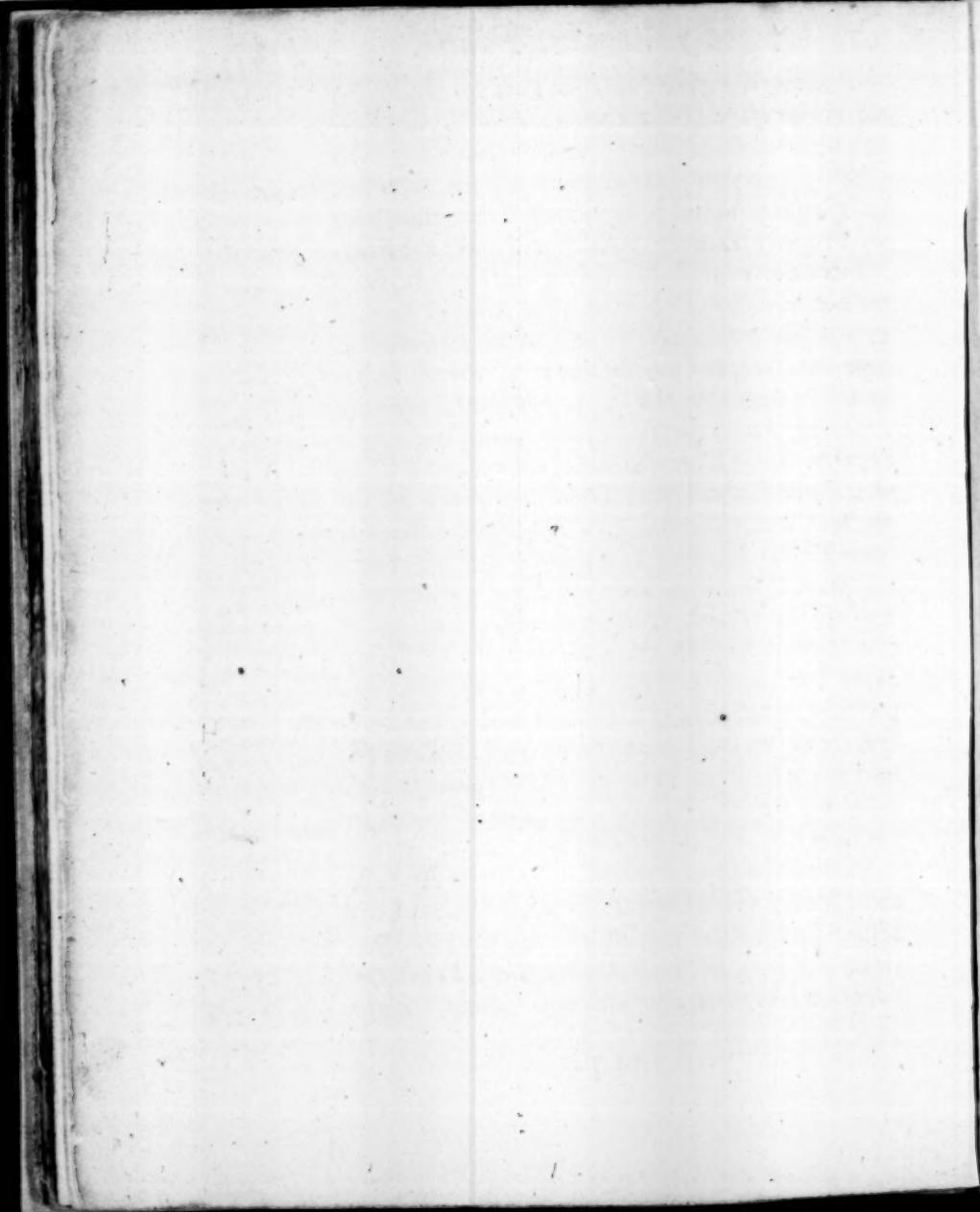
Which God grant vnto vs all, for the All-sufficient Merits of his Dearest Sonne, the Sweet Lord Iesus: To whom with Himselfe and the Holy Spirit be ascribed All Praise, Honour, Glory, Power, Dominion and Maiestie, now and euer. Amen. Amen.

Prayer for  
Godly Feare.

<sup>h</sup> I. T. 32.39.  
<sup>i</sup> Stetim amamus Christum, ut q. aduenientius considerare debemus. Per uox suum enuntiasti, & nescio virum veniū, quem diligis, tineare ne venias, orare, Venias regnum tuū, & timere, ne exaudiaris! <sup>l</sup> Unde autem timor? -- Quisquis ergo futuru indicet times, praefante cōficiantia tua corrige. S. Aug. in Psal. 147. tom. 8.

<sup>k</sup> 2 Tim. 4. 8.  
<sup>l</sup> Revel. 6. 16.  
<sup>m</sup> Matth. 25.34.

FINIS.



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